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CONTENTS

LAY FISHERS OF MEN 569
The Rev. T. GAVAN DUFFY, India.
THE CATHOLIC LANGUAGE 573
BENJAMIN MUSSER, Atlantic City, New Jersey.
DISTINGUISHED PRIEST ANTHROPOLOGISTS 583
JAMES J. WALSH, M. D., New York City.
AN OUTLINE OF THE NEW PSYCHOLOGY 596
ALPHONSE R. VONDERAHE, M. D., University of Cincinnati, Ohio.
THE ARCHBISHOP'S POCKET-BOOK. XIV: Financial Troubles 618
TUATILO, IRISH INVENTOR OF TROPES 630
W. H. GRATTAN FLOOD, Mus.D., Enniscorthy, Ireland.
MARYKNOLL MISSION LETTERS 641
The Rev. FRANCIS X. FORD, A.F.M., Hakka, China.
THE COUNCIL OF TRENT AND THE SACRIFICE OF THE MASS 646
The Right Rev. ALEXANDER MacDONALD, D. D., Antigonish, Canada.
REFUSAL OF CHRISTIAN BURIAL 654
THE "TAMETSI" DECREE IN THE UNITED STATES 657
ENGLISH MANUALS OF CANON LAW 658
THE TABERNACLE VEIL 662

CONTENTS CONTINUED ON PAGE viii

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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. V.—(LXXV).—DECEMBER, 1926.—No. 6.

LAY FISHERS OF MEN.

Lo, My best gifts are born into the light
Weak for your care;
But, nurtured upon love, grow strong to fight
Their own way clear.
So, when a new hope glints among the mists,
Make room, say I,
And bid all hope-disintegrating pessimists
Be dumb or die.

IT is a peculiarity of human nature that multitudes of men are prepared to serve the Cause of Christ who are not at all disposed to serve it at the altar. And why should we insist that every good fellow climb up our own particular staircase, and probably fall out of the open window at the top?

Priests, whether foreign or domestic, will naturally be the leaders in the campaigns of Christianity in India, or Africa, or China. They will do the bulk of the baptizing, and will keep uncommonly busy thereafter distributing the other sacraments which baptism entails.

But was there ever an army made up of officers alone? And who ever gave us, the clergy, a monopoly of conquest for our Lord?

Accordingly, we are not the only Missioners, nor indeed the most numerous, nor always the most efficient, nor altogether the most necessary. It will hearten readers of THE ECCLESIASTICAL REVIEW to know that, in the Orient, there is a Lay Apostolate, already vast and destined to immense increase, and that it is the main hope of all the Missions, as Lay Service is the main hope of the Church's progress here in the United States.

It has fortunately been the practice from the very beginnings of the modern missionary movement to charter the abundant non-clerical zeal of the much-marrying East into the service of the Kingdom which is not hence. Saint Francis Xavier employed a native Catechist. Today we have one hundred thousand of them throughout the pagan world. Tomorrow we shall be counting them by the million.

It is purely and simply a question of organization. We feel, unconsciously perhaps, but still effectively, that the letter-carrier and the traffic-cop should find supper on the table when they get home o'nights; and so we pay their Departments to pay them; the process seems quite natural. But Catechists must also eat, after the day's work for God; and they have no Department in the Church.

Yet verily would they deserve one all to themselves. Supposing that there are two million towns and villages in pagandom; and supposing that we put one little Lay Apostolate in each of the two million (the least we can do, surely, if we are ever going to reach "all nations"); and supposing that we give them an average "salary" of a hundred dollars a year—that will mean a yearly budget of two hundred million dollars, a figure surely worthy of a full-grown Department! The creation of such a work is the next step, most urgently called for, in the organization of the Missions.

In every reader's mind the question will at once arise: "Why does not the Propagation of the Faith Society take hold of this matter?" For the simple reason that the Propagation of the Faith Society is already the foster-father of every missionary priest *ad pagance* and has more than it can do to provide rice enough for him three times a day all the year around. The Lay Missioners are already five times more numerous than the priests; we should have twenty times as many of them as we have; so big a special burden demands a separate effort, and a very considerable one at that.

Mission enthusiasts are occasionally held in check by the feeling that there is something haphazard and inefficient in our missionary enterprise. Let them henceforward be at peace. Here is a perfectly sane and simple plan, which offers two immense advantages: elasticity and definiteness combined; we can provide one village with a Catechist or Lay Apostle, then

the next, and then the next, and then the next, up to two millions and beyond; and if we cannot reach these formidable figures, we can at least be certain that, wherever we have to stop, all the work done will have been purely to the good, will have accomplished direct and solid missionary effort and formed a part of a concerted whole.

So that every individual or class-room or school or association or sodality or parish which maintains a Catechist or two or ten in some Mission Field can feel unhesitatingly assured that just so many steps have been taken forward toward the goal of total conquest of the world for Christ.

The main lines of the "Catechist System" are perfectly intelligible even to the non-specialist in Mission methods. And the constant cry for more Catechists which is daily growing in volume all along the pagan front is amply sufficient to carry conviction that this is the major unprovided need of all the Missions at the present time. But inquisitive minds will not be satisfied with generalities and will ask us exactly how the Lay Missioners (or Catechists) proceed and what are the details of their endeavor.

The question is most pertinent, yet most difficult to answer thoroughly, going as it does to the core of our work. The whole point of the Lay Apostolate lies in the adaptability of the Lay Apostle to local circumstances. His special usefulness is precisely that he can fade into every background in a manner quite impossible to any priest. Now circumstances and backgrounds vary from country to country, from province to province, from tribe to tribe, from village to village, from caste to caste. The Catechist will then have general principles that will guide him always and everywhere, and particular methods to fit each place and time.

Some of the principles will be: to live the life of the village (in all but its pagan aspects), so that he may seem as little "strange" as possible and thus avoid alarming the suspicious susceptibilities of the people, whose confidence he is to gain; to exemplify the Christian life unostentatiously but with great faithfulness, so that he will come to be counted on for absolute honesty, good advice, service in time of trouble, and so that, instinctively, all that is good in the neighborhood will gravitate toward him. To instruct—he is the business end of the

Church's organized endeavor to obey the order "Go and Teach"; so he will be constantly conscious of the word of God welling up within him, and through him to the hearts of men; if there are Christians around him, he will hold himself responsible for their knowledge of salvation; if there are pagans, he will miss no chance of telling them the truth.

This program will be adapted to the needs and prejudices of each particular place. Generally he will teach School, on however modest a scale. Often he will do medical work; sometimes he will cultivate fields and introduce better agriculture among the people. He will be the general writer of letters in an illiterate village; he may get the young people together for songs and games. According to the measure of his ingenuity, he will use all sorts of ways and means, but never lose the sense of the supernatural end he has in view.

Above all, he will bring up his family well, so that the principle "by their fruits ye shall know them" shall be happily exemplified by him in his community. And this is one reason why the security of a small salary must of necessity be assured to him. And this is the explanation of my constant cry to my friends at home to "be a Missioner by proxy", to "think of Missions in terms of Catechists" and to "support a Catechist in some Mission Field".

The weakness of this particular missionary plan of campaign which is looming larger and larger in the Church is the same weakness that besets God's plan itself—it counts on human instruments. Not all our Catechists are saints, and just to that extent all human plans go lame. But even that weakness can be counteracted, just as our Lord worked to counteract the weakness of His Apostles, by training. A feature of every well organized Mission is a Training-School for Catechists. For a few years these privates in the Army of Christ are kept in camp and instructed in the use of their arms and in the spirit of their calling. Then they are sent up to the front. What Department in the Church is responsible for the maintenance of these Training-Schools? None as yet; for if our soldiers in the field are not officially maintained, how much less our young cadets in camp! All this will be provided for when the new hope gets under way, when our home helpers come to realize that it costs as much to run a Diocese in New Guinea

as it does in New England, and when the unfortunate association of Missions with pennies in the minds of the Catholic public gives place to more enlightened zeal.

Meanwhile it has seemed to me a duty to draw attention, at a time when Mission-interest is growing apace under the enthusiastic guidance of Pius XI, to a branch of Mission effort which is little understood and less supported, yet which contains within itself the germs of all noteworthy successes throughout the pagan world. Every Mission which has ever in our time shown outstanding results has obtained them by multiplying well-trained Catechists; and we can do the same in any Mission you care to name, given the chance of using that same method.

Personal service is the watch-word of the Saints. And it is personal service that this method calls into concerted action. Even here at home nothing is more needed than the development of the personal service idea among the laity; no amount of alms-giving can take its place; but that is beyond our present scope. In the Missions, which do concern us here, the Church can get the service, where she can get no money, because there isn't any, for her schools and other works of zeal; fine Catholic Indians and Africans and Chinamen are waiting in their thousands to give their entire time to building up the Faith among their people; all you and I need do is to keep them from starving as they work.

T. GAVAN DUFFY

India.

THE CATHOLIC LANGUAGE.

MORE than a restricted terminology, more than a list of words practically confined to the usage of the Church; we have, daily on our tongues, almost unconsciously, what can be broadly called a lingual entity. Anglicans of the sixteenth century protested against the liturgical use of Latin, on the plea that it was "a language not understood by the people;" this notwithstanding the fact that French and Latin were the languages of polite society throughout medieval English history. Latin has remained the livest of all "dead" languages; Latin is the official language of Western Christendom,

and Latin terms, or words thinly veiled of Latin origin, form the bulk of our present ecclesiastical language even when in English dress.

That we have in ordinary parlance what amounts to a distinct language, will be seen in a cursory glance at some of our terms which are still unused outside the Church, or which very rarely become loan-words, or which may be understood by others but are not included in their vocabulary: *indult, decretal, bull, constitution, brief, motu proprio, letter apostolic, mandate, rescript, dimissory letter, Acta Apostolicae Sedis, codex; caeremoniale Romanum, caeremoniale episcoporum, pontifical* (the book), *ordo, sacramentary, psalter, lectionary, eucholo-gion, evangeliarium, missal, breviary; matins, lauds, prime, tierce, sext, nones, vespers, complin; dulia, hyperdulia, latria; monstrance, ostensorium, pyx, pax, paten, luna; Arian, Exucontian, Eunomian, Antinomian, Eutychianism, Mono-physitism, Quietist, Jansenist, Cathari, Albigensian, Rational-ism, Modernism* (only recently a loan-word); *reservation, exposition, Benediction* (of the Bl. Sacrament); *Gregorian chant, plainsong, counterpoint, precentor, schola cantorum, missa cantata; episcopal œconomus, chancellor, censor libro-rum, synodal examiners, procurator, cardinal protector, prefect apostolic, licentiate, scholastic, laic, cleric, nuncio, bishop in partibus infidelium* (now called simply *titular bishop*), *Sover-eign Pontiff, Vicar of Christ, archpriest, archimandrite, prelate nullius, vicar forane, His Beatitude, Reverend Mother, hos-pitaller, anchorite* (or *anchoret*), *anchoress, mendicant, conversi, monsignor, patriarch* (a title, as, *of Venice*), *acolyte, sacristan, lavabo, piscina, orphreys, burse, morse, Misericordia, advocatus diaboli,* a visit *ad limina, neophyte, Cenacle, Para-clete, Theotokos, apologist, Tenebrae.*

Many words coined or popularized by the Church have been to some extent taken into the vocabulary of others, most of these however only in writing of things Catholic: *Pope, papal, Papacy, primate, cardinal, archbishop, bishop, priest, rector, pastor, curate, chaplain, monk, nun, friar, abbot, abbess, lay-brother, prior, Eucharist, Eucharistic Congress, Holy Com-munion, Mass, chalice, Requiem, ordain, canonize, patron saint, Oecumenical Council, Curia, synod, consistory, church, chapel, seminary, parish, parochial, relics, reliquary, concordat, heretic,*

heresy, schismatic, simony, sodality, ember day, rogation day, Lent, Advent, Christmas (*Christ-Mass*), *"Hallow E'en"* (*All Hallows' Eve, Eve of All Saints' Day*), *rood screen, excommunication, interdict, deposition, Jesuit, Dominican, Franciscan, Carmelite,* etc.; *litany, Purgatory, Limbo, chantry, ultramontanist, secularization, pilgrimage, casuistry, Crusade, genuflection, propaganda, Vulgate, Transubstantiation, auricular confession, Defender of the Faith, crucifix, Host, Holy Family, Madonna, master of ceremonies, sacrilegious, cloister, tonsure, sacristy, pulpit, banns, nuptial, carol, canticle, refectory, absolution, tabernacle, His Holiness, His Eminence, His Grace, His Reverence, Reverend Father, Holy Year of Jubilee, stipend, tithe, chancel.*

Non-Catholics use the word *choir* in referring to the singers, seldom to describe a part of a church; they know *religious* as an adjective but are dazed by the expression "ten *religious* were present"; they have *venerable* men of eighty, but never heard of a *venerable* girl of fifteen who is also called a *servant of God, whose cause has been introduced.* They speak of New York as a *metropolitan* city, but do not know Cardinal Hayes is the *Metropolitan* of New York. They have heard of papal *indulgences,* perhaps of *partial* and *plenary indulgences,* but not of *ad Portiuncula, seven quarantines, toties quoties,* or *quotidiana perpetua.* They know a *mitre* when they see one, but would be lost if asked whether it was a *simplex,* a *mitra pretiosa,* or *auriphrygiata;* and ask them to describe its *cornua, circulus, titulus* and *infulae,* or *fanons!* They know railway depots, but what of mission *stations* and *stations of the cross* and the Holy Week *stations in Rome?* They know a congregation at church, but not a *Congregation of Rites* or a group of nuns called a *congregation.* They think an *eve* is the night before Christmas, not knowing that at 7 A. M. the day preceding any great feast it is also *eve!* And they probably think every *eve* is a *vigil,* if they ever heard of a vigil. They know the word *fast;* what of *abstinence,* and *collation?* And what of the Franciscan *Lent* kept in September? They would call a small writing-room a little office; do they know a *little office* is also a prayer book? Do they know *hours* refers to *offices* as well as to time? They are familiar with *invalid;* what of *illicit, irregular, null and void ab initio?* They know

ordinary as an adjective, but have they met *the ordinary of the diocese?* And do they know that a diocesan *ordinary* is of higher rank than a religious *superior?* Their dentist has a profession; how would they explain a *profession of faith,* or *profession of temporary vows,* or *a professed religious? Religion* has but one meaning to them; they do not know it as applied to a community under vow.

Can they tell the difference between a *sacrament* and a *sacramental?* Between a *diocese* and a *province?* the *canon of the Mass* and a *Canon Regular?* a simple *benefice* and a *prebend?* the index of a book and *a book on the Index?* a *cathedral, cathedra, cathedraticum?* a *doctrine* and a *dogma?* a *chapel* and a *chaplet?* a *chaplet* and a *rosary?* ten years and and a fifth part of a chaplet (both are *decades*)? an *eremite* and a *cenobite?* a *friary* and a *priory? espousals* and *marriage? heresiarchs* and the *Hierarchy? vocation* and *avocation? essence* and *existence? exercise* and *exorcise? dedicate* and *consecrate? beatify* and *canonize?* a *pall* and a *pallium? offering* and *offertory? thurible* and *thurifer?* the *Council of Trent* and the *counsels of perfection?* monsieur and *monsignor? corporal* used at communion and a *corporate communion?* a lying brother and a *lay-brother?* a celebrator, a *celebrant,* and a *celebret?*

If we have not a Catholic language, I should like to hear the average non-Catholic explain, in the sense we use them, such terms as *extraordinary confessor, abbot nullius, aumbry, capuce, probabilism, exedra, distraction, matter, accidents, sacred species, semi-eremitical laura, recollection, aridity, scruples, congrua portio, distributiones quotidianae, magisterium, illuminative way, Eschatology, itineraria, bidding prayer, vindicatory punishment latae sententiae, degradation, contumacy, postulation, privileged altar, invincible ignorance, Viaticum, particular examen, presanctified, Extreme Unction, correctories, catenae, ombrellino, sins of omission, baldacchino, calced, discalced, excardination, incardination, appointment by concursus, suburbicarian, maundy,* a *beata, ciborium, faldstool, mazetta, mantellone, prelates di mantelletta, maniple, amice, dalmatic, wimple, coif, bride of Christ, utter abandon, the Carmel, Charterhouse, faculties, scandal, cause, mensa, sedilia, gradines, intention, absolute* (*absolution of the body*), *auditor*

of the Rota, ejaculation, final perseverance, post communion, votive, temporal punishment, the Holy Face.

I should like to hear them explain such simple terms as *holy day of obligation, precept of the Gospel, particular* and *general judgment, ever-Virgin, Mother of God, unbloody sacrifice, wearing his canonicals, cross pro Fide et Pontifice,* the *Nine First Fridays, deconsecration, suspension, validate, under either kind, under usual conditions, versicle, antiphon, monachism.*

I should like to hear them differentiate between *martyrology* and *menology;* between *ordinary cassock* or *soutane, choir cassock,* and *simar;* between *cotta, surplice, chimere, alb,* and *rochet;* between *calotte* or *zucchetto, biretta,* and the Pope's *camauro;* between *filioque* and *ex utroque;* between *reparation* and *atonement;* between *continence, chastity, virginity,* and *celibacy;* between *original, actual, venial,* and *mortal, sin;* between an *act of contrition* and a *purpose of amendment;* between *sacramental, spiritual* and *mystical, communion;* between *active* and *contemplative life;* between *active* and *passive prayer;* between *meditation* and *mental prayer;* between a *cope,* a *cappa* and a *cappa magna;* between a *ferraiolo* and a *ferraiolone;* between a *tertiary* and an *oblate;* between *rule* and *constitutions;* between a *tunic* and a *tunicle;* between *girdle, cord* and *cincture;* between *dossel* and *reredos;* between *omniscience* and *prescience;* between *infallibility* and *impeccability.* Especially I should like to hear their definition of *mystic* and *mystical.* Above all, I should like to hear their differentiation, if any (!), between the locutions *Immaculate Conception* and *Virgin Birth.*

Corpus Christi, thanks to a town in Texas, is probably a familiar term, but what of *corpus* as referring to a crucified image of our Lord which, spoken of together with its cross, becomes a crucifix? And what of *Corpus Juris Canonici?* Mysteries written by Sherlock Holmes' successors are familiar to all, but what of the sacred *Mysteries* of the Mass; and what of the Joyful, Sorrowful and Glorious *Mysteries of the Rosary?* Acts in a drama, yes; what about *acts of the saints?* The word *discipline* in ordinary usage is well understood; what about *discipline of the secret,* and the *scourge* as *discipline?* Penal offenders sometimes know the word *penitentiary;* what about a *canon penitentiary* and the *Sacred Penitentiaria?*

No Catholic language? Why, our very names are peculiar to ourselves—*Aloysius, Pius, Benedict, Francis Xavier, Ignatius, Mercedes, Loretta, Rita.* Others have begun to borrow them—*Leo, Anthony,* etc.—but the recent loan only emphasizes the origin or at least the centuries-old possession. Our popular expressions—*examination of conscience, resignation to the will of God, may he rest in peace!, God rest her soul!, a time of extraordinary grace, making the mission, euchre and promenade, applicable to the souls in purgatory, the faithful departed, a visit to the Blessed Sacrament, Forty Hours Devotion, glory be to God!, a good confession, a good cummunion, he made his communion* (not, he *took* communion, as Protestants say), *God willing, your prayers are asked for the happy repose* etc., *the banns of marriage are published for the second time between* etc., *spiritual exercises, simple* and *solemn vows, holy guardian angels, Our Divine Lord* (Protestants usually say *the Lord*), *the Blessed Virgin Mary* (Protestants generally say *the Virgin,* or *the Virgin Mary*), *the Blessed Mother, Our Lady of Mercy, Mother of Sorrows* (or any of the numerous titles found in her litany and in popular devotion and phraseology)—these are our very own. And what more typical than *"poor Saint Joseph"* and *"good Saint Anne"?*

If we have not a Catholic language; if our locutions are only a part of the ordinary English vocabulary, let a non-Catholic tell us the difference between the Morse code and the *code of canon law;* between the Vicar of Wakefield and a *vicar capitular;* between a hospital interne and a *Poor Clare extern;* between a Presbyterian and an *archpresbyterate;* between *postulant* and *novice;* between a *novice* and the *novitiate* (nine out of ten non-Catholics make these distinct terms synonymous; thus, Funk & Wagnall's third definition of *novitiate* is *"a novice"*); between a legatee and a *legate;* an oratorio and an *oratory; major orders* and a *majordomo;* a superior mother and a *Mother Superior;* a domestic (servant) and a *domestic prelate;* a major general and a *vicar general;* a notary public and a *protonotary apostolic ad instar;* a nine-days wonder and the *novena of grace;* between a contractor's erection of a building and a *canonical erection of a Third Order;* between an army's weak end retreat and a *layman's week-end retreat.*

They call all nuns either *Sisters of Mercy* or *Sisters of Charity;* to them all men in the regular life are *monks.* They probably would make identical a *bishop with a crosier* and a *Crosier Father.* In their misuse or misunderstanding of our language, any house of nuns is a *convent,* any house of monks is a *monastery;* whereas on the contrary and strictly speaking, the house, either of men or women, is a *monastery,* while the community, of religious in its corporate capacity, whether men or women, is a *convent.* This strict usage of the terms is still held to tenaciously by many scholars; in general however the terms have become interchangeable, due to pressure of popular misuse.

Non-speakers of our language call any ceremony a *rite;* can they explain the *Congregation of Rites,* or the *Ruthenian Rite?* Or they call a ceremony, *ritual;* do they know the *Ritual* is a book, not a genuflection or a vestment? Every college boy knows what a fraternity is; does he also know an *archconfraternity?* Can he differentiate between *repentance, penitence,* and *penance?* Between a garden rose and the *golden rose? a sanctus bell* and the *sacring bell? Angelus* and *De Profundis?* Can he see any similarity between Rotarian and the *Sacred Roman Rota?* Between an editorial sanctum sanctorum and the *Holy Office;* or between the Holy Office and the *canonical office?* Is a *cathedral chapter* part of a guide book? Is a sacerdotal *cure* a spa for sick priests? Does *competency* refer to perquisites or ability? If a man is *incensed,* is he also insensed? Is a *baptistery* a meeting-house for the sons of Roger Williams? If a *religious* is a *regular,* can he show a *secular* spirit or his ordination be *irregular?* Does a minor convent keep a *Minor Conventual* rule? Has a papal *bull* anything to do with a Spanish bull-fight? Is the *Pauline Privilege* restricted to *Paulists?* Is a *Passion Play* a display of passion?

Let a non-Catholic translate, if he can, this random example of our language: "*Approved confessors in any place, whether their jurisdiction be ordinary or delegated, can licitly absolve all who have no domicile or quasi-domicile and also Catholics of any Oriental Rite*" (*Cath. Enc.* sup. vol. Canon Law, p. 59). Or this: "*Those who by common law can . . . impose censures, except vicars capitular and vicars general without special mandate, can reserve sins*" (*idem*).

It would be well for newspaper reporters to know, if they have not time to study our language, that when Mgr. Coyle celebrates Mass, we do not say "Manager Coyle gave High Mass"; that the midst of a church is the *nave* and not "the center aisle"; that a *Passionist* is far from being "a passionate monk" and a *secular* (personally, I prefer the word *diocesan*) priest is not correctly described as a "circular priest"; that incensing the celebrant we almost never "swing the thurifer"; that it is stating the obvious to say of certain Anglican clergymen that "they practice the most unblushing celibacy right in the public church"; that the *Liturgy* is a word for the Mass and does not refer to vespers or a procession; that six days separate a *novena* and a *triduum;* that a *habit* is not something seculars contract, it is something religious wear; that *Cistercians* are not small yellow and red flowers; that the *Apostolic Camera* does not refer to St. Peter's kodak, nor the *fisherman's ring* to his doorbell; that *chapels of ease* and the *chapel of repose* are not sleeping places, quite the reverse—they are probably thinking of a *mortuary chapel;* that, finally, a *Lady chapel* is not for the exclusive use of the Women's Auxiliary. It would not hurt them to know there is a difference between *holy water* and *Easter water;* between a *Catholic* and a *catholicos;* between a *catechism* and a *catechumen; stigma* and *stigmata; cappa choralis* and *cappa magna; lay-sisters* and *conversi;* a *crucifix* and a *crucifer; archiepiscopal* and *cardinalitial.* They should know that *pontificate* is both noun and verb; that a *pectoral cross* is worn by certain prelates, not carried in front of them; that an *apostolate* is quite other than an *apostate;* that *IHS* is an abbreviation of the Greek form of the name Jesus, not a sentimentally-pious monogram for "I Have Suffered" or "Jesus Hominum Salvator". They should know that in the Catholic language a *credence* is a table and not a belief; that a *feast* is a spiritual festival and not a banquet; that if a priest is *silenced* he has not an impediment in his speech—an *impediment* in our language relates to matrimonial obstructions; that an archbishop's office is not an *archdiaconate;* that the *chancery* is not a game of chance; that *suspension* of a cleric does not mean that he is hanged.

Non-Catholics and newspaper reporters are not alone, however, in mis-translating the language of the Church. In the

same way that purer French is spoken in some departments of France than in others, and that an Oxonian can hardly understand the Cornishman's English, so among Catholics, even of one nationality, many and various are the dialects.

You have heard persons speak of *"a pair of scapulars,"* which, though incorrect, has at least ground for contention, the lengths of cloth (or, in the small scapulars of laics, the bits of cloth) on the breast and back being apparently a "pair" rather than one whole. But there is not this excuse for *"a pair of rosary beads"*. A pair of beads would mean two perfectly matched beads, whereas a complete rosary is composed of 171. Chaucer however used the expression *"a pair of beads,"* at a time when the words *beads* meant *prayers.* It does not now; it means feminine gewgaws at the five-and-dime store.

As the *chasuble* is the chief Mass vestment and covers the others, sacristans' error of calling it *"the vestment"* again has a modicum of defence. But the *altar* is a distinct and separate article, the holy table on which the Eucharistic Sacrifice is offered, hence persons are without defence who say, *"Father's on the altar,"* or, *"Tommy's serving on the altar."* If my memory serves me, I have heard even priests in their exhortations emphasize this confounding of the altar with the sanctuary in general, even with the pulpit, by some such phrase as *"Only last Sunday I got up on this altar to tell you,* etc." Of course in certain Eastern Uniat churches the entire space behind the *iconostasis* is called the *altar,* or *oltar* in old Slavonic and Russian; but it is doubtful whether Tommy and Father Murphy are Eastern Uniats.

That Tommy is not French is his excuse for calling a *prie-Dieu* a *"pray-do."* A *"pray-do"* is an antequated auction bridge term, and was rather an occasion for swearing than praying. But what excuse can we unearth for his confusion between a *font* and a fount?—you have heard him speak of the *"baptismal fount"* and call the *holy water stoup* the *"holy water fount."* And Tommy, who is a "born" Catholic, speaks of *conversion* as though it were the actual *reception* into the Church: *"He's going to be converted on Holy Saturday."* To the feast of the *Assumption* he gives the name *Lady Day,* though from time immemorial *Lady Day* has been a name

given to the feast of the *Annunciation.* Some of Tommy's friends, aware of this error, try to rectify it with the qualifying adjective *midsummer*—thus, I suppose, "Spring" Lady Day for the Annunciation, if *Midsummer Lady Day* for the Assumption.

Half translations are another thorn in the side of lingual purists. Why "St. Vincent *de* Paul," "St. Francis *de* Sales"? Why "University of *Notre Dame*"?

I rather like the word *pastor* (shepherd) in preference to *rector* (ruler) for the fatherly priest at the head of a parish; on the other hand *rectory* has not the unpleasantly imperial sound connoted by the popular "*parochial residence.*" And why do our people refer to a *crypt,* or *lower church,* by the ugly term "*basement chapel*"? Ask an Irish-born to tell you the sinister meaning of "*spoiled priest*". What we call a "*Roman collar*" is a collar indeed, but not Roman; the true *Roman collar,* or *collaro,* is the bit of wool or silk to which, again in error, we give the strange name of "*rabbi.*" What is called the *rabbi,* therefore, is in reality the *collaro,* to which in Rome is attached a circle of white linen, stiffened over cardboard or leather and called a *collarino,* unlike the regulation clerical collar worn here. Another peculiarity of popular use of our language is the placing of secondary adjectives between "*Catholic*" and a noun; thus, while Protestants speak of "an elderly Methodist woman," our people almost without exception would say "a *Catholic young lady*"; while others maintain their Young Men's Christian Association, we have a *Catholic Young Men's National Union.*

These minutiae are not mentioned in a spirit of pedantry or opposition, merely as instances emphasizing the fact of a Catholic language with its internal dialects and localisms.

Take one more instance. While others speak of *the Lord's Prayer,* we are most apt to call it *the Our Father* or (if we try to be highbrow) *the Paternoster;* what is liturgically known as *the Angelic Salutation* is popularized into *the Hail Mary* or *the Ave Maria.* So, too, our people speak of *the Hail, Holy Queen;* they speak of *the Confiteor, the Memorare, the Gloria Patri, the Veni Creator,* etc. This peculiarity will be more evident by an example we have all heard in what we call "*the box,*" meaning the *confessional: "Say five Our Fathers*

and five Hail Marys, once, in honor of the Sacred Heart, for the Poor Souls and the Holy Father's intention. Now make a good act of contrition."

How could a non-Catholic understand that quotation, perfectly familiar to every Catholic boy and girl? The children understand it because it is in their language. And for the same reason their elders understand, when "Father gets on the altar" to say: *"Next Sunday will be the first Sunday of the month. The usual monthly collection will be taken up at all the Masses."*

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DISTINGUISHED PRIEST ANTHROPOLOGISTS.

THE sketch of the life of Father John MacEnery in the July number of THE ECCLESIASTICAL REVIEW was undoubtedly a great surprise to many readers and especially to those who felt that they knew something about the development of the sciences related to the early life of man on our globe. At first blush it would seem incredible that a priest a hundred years ago should have devoted himself so sedulously and successfully to the gathering of remains of various kinds which make it clear that man lived as the contemporary of such long-extinct animals as the woolly or hairy mammoth, the woolly rhinoceros, the cave bear, and the sabre-toothed tiger. Perhaps it would seem even more astonishing to a great many who felt that they knew something about the subject that man was alive, according to the demonstration provided by the specimens gathered by Father MacEnery, when the reindeer and other animals of the extremely cold climates were living comfortably in southern England and southern France and northern Spain. This would of course be at a time when the great ice sheet had not yet left southern Europe and when the ice age still lingered over the territory. Very little was known of the ice age at the time and man's existence so long ago was scarcely dreamt of as possible at that time.

No wonder that under the circumstances the hundredth anniversary of the beginning of Father John MacEnery's work should be made the occasion by scientists who had learned of it,

for the special remembrance of him. It is felt that his name must not be forgotten because he did objective scientific work of the greatest possible value. It is close, accurate and persistent observation in science that counts. It is not the observers who became famous in their own generation. On the contrary, it is those who make and bolster up fetching scientific theories who attract the attention of their contemporaries and are often hailed as distinguished scientists. The great mind of humanity picks out after a time the men who have really made advances in science and keeps them in memory. A man like Abbot Mendel may be neglected for a generation, and men like Abbé Spallanzani, who studied regeneration so faithfully, may not come into their own for a century or more. While men like Father MacEnery may wait for the centennial of their efforts for proper recognition. But it comes eventually and when it does it is all the more striking and as a rule it is enduring. That is what seems to be the destiny that will now be meted out to the work of this young chaplain who spent his leisure moments in laying the foundation of a new science a hundred years ago.

It makes a wonderful enlargement of the story of Father MacEnery to call attention to the fact that the men who a hundred years after his time are doing the most valuable work in this department of science which he so thoroughly laid the foundation of, are also priests, Abbé Breuil and Father Obermaier. They too have been intense, accurate, patient, faithful observers; but the science has now come to attract so much attention that their work is known all over the world and they have found patrons who helped them to make it known to all who are anxious to know the story of the life of man in the ancient times. Their books are considered to be the most valuable contributions to the subject and they are being encouraged in every way by governments and universities and their brother scientists in the rest of the world to continue those researches which were so well begun by their colleague in the priesthood a hundred years ago. Like Father MacEnery these modern priests who are so deeply interested in science continue faithfully to perform their duties as priests and after Mass every morning, as I have had more than one American scientist who visited them tell me, they change their

cassocks for the working dress of a paleontological or archeological (take your choice!) anthropologist in order to continue their investigations of the realities and not the theories of the life of the cave man.

After Father MacEnery's pioneer work had been done and his observations so thoroughly documented by various collections of specimens and by pictures and descriptions, there was nothing to do but wait for the further development of the science of anthropology. The people of his time refused to think that the mere presence of certain stone shapes which appear to have been manufactured by the hand of man were sufficient to upset age-old beliefs as to man being of extremely recent origin. Two sets of further observations were needed before even scientists would be ready to accept the idea of man as a contemporary of the long extinct mammals of the ice age. One of these was the discovery of further specimens of man's handicraft so situated as regards fossils near them that they would carry conviction of their contemporaneousness, and secondly the discovery of the remains of man himself in such association with the fossils of these animals as made it clear that they had existed together. The solution of both of these problems so important for science was greatly helped by priest scientists who devoted themselves to the study of these fossil remains in many parts of continental Europe and whose patience was finally rewarded by the unearthing of the most absolute and irrefutable evidence in the matter.

Between Father MacEnery and Abbé Breuil and Father Obermaier there were to come a whole group of distinguished French, German, Belgian, and Spanish priests who devoted themselves to researches with regard to the early periods of man's existence and were rewarded by results that have not only attracted the attention of the scientific world but have actually added some extremely valuable information to this all-important science.

The first of these clerical contributors to this science was the Abbé Louis Bourgeois (1819-1878), rector of the seminary of Pontlevoy, Loire-et-Cher in France, who was the first to formulate very clearly and solve very strikingly the problem of the eoliths as early as 1863, that is more than sixty years ago. Eoliths, from the Greek words *eos* the dawn, and *lithos* a stone,

that is literally "dawn-stones," represent the earliest stone implements that man fashioned at the very dawn of his existence on earth. Abbé Bourgeois discovered at Thenay in fresh-water deposits of the upper Oligocene, a great quantity of "flints shaped by human agency". On the strength of these discoveries he supported the proposition that human beings had been in existence during the age of mammals long since extinct, some of whom by their bodily characteristics, the hairy or woolly mammoth, and the woolly rhinoceros, showed that they had been alive during the great cold of the ice age when they needed thoroughgoing protection from the low temperature of the time. He maintained further that these human beings had set about the manufacture of stone implements and had even set up a sort of industry in connexion with the making of them which had attained considerable development. One of the very interesting things with regard to them was that these primitive men of the very early times, the first men of whom we know anything definite, were already acquainted with the use of fire. The details of these investigations were worked out by several ecclesiastics at this time and Abbé Delaunay, another French priest, also connected with the seminary at Pontlevoy, collaborated with the rector of that institution in these researches.

The discovery that these primitive men were acquainted with fire and knew how to use it for various purposes, is of itself of very great importance. It has sometimes been said that the four greatest inventions that man ever made are speech, writing, fire, and the wheel. All four of them were made so long ago that there is no record of their first use or of their inventor. Fire of course is much more important than electricity. Even yet, if fire were to be eliminated, it has been suggested that much of our civilization would disappear. At least we would all have to move down into the tropics where exertion and progress are so much less satisfying. Fire makes a man a master of his environment better than any other instrument that he has ever invented.[1]

[1] In the old legends three origins for fire are suggested. The first is that it was brought down from heaven by Prometheus, the god man or Titan, or by someone corresponding to him among the non-Greek peoples. The Fathers of the Church suggested that this Prometheus myth was a vivid symbol of Christ and the bringing of grace to man. The usual interpretation of the Greek myth

Less than ten years after Abbé Bourgeois and Abbé Delaunay did their work the Abbé Ducrost in collaboration with Dr. Lartet published in 1872 in the archives of the Museum of Natural History of Lyons, France,[2] the results of the excavations of the station of Solutrè. Abbé Ducrost participated with the discoverer of the site, Dr. Adrien Arcelin, in the excavations of the station of Solutrè and his enthusiasm helped on the work very much. Dr. Lartet began in 1860 exploring the caverns of the Pyrenees and of Perigord. His first investigation was of the remarkable cavern of Aurignac with its burial vault, its mammoth and reindeer fauna, its spear points of bone and engravings on bone, mingled with a new and distinctive flint culture. This discovery published in 1861 was the pioneer work that led up to the full revelation of the hitherto unknown reindeer and art period of the Old Stone Age now known as the Upper Paleolithic (Isborn). Lartet composed a fourfold classification of the reindeer period based upon the supposed succession of the dominant forms of mammalian life as follows—the earliest was the Age of the Cave Bear followed by the Age of the Reindeer and that in turn by the Age of the Woolly Mammoth and Rhinoceros which led up to the Age of the Aurochs or Bison. His work did not attract the attention that it deserved, but Abbé Ducrost's collaboration with him meant much for securing an audience from the scholars of the time.

The Abbé Ducrost continued these investigations with regard to the occurrence of man at the time when these long extinct mammals were still living in France up to the time of his death. He made at least one sensational discovery which

of fire being brought down from heaven is, either that men found trees set on fire by lightning and then learned to make fire for themselves, having seen it come down from heaven, or else that men went up the side of a volcano above the clouds at its summit and thus brought down fire from the heavens or that some ingenious dreamer rubbing two sticks together found that they became heated and finally burst into a flame and having learned the secret kept it faithfully to himself and told his friends that he had been enlightened from On High or that a celestial visitor had come and confided to him the secret of its making. These myths are of interest, but nothing so interesting as the fact that the cave men, the very oldest men that we know anything about, should already have come to the invention of fire. It is quite impossible to think of an animal as making a fire intentionally. Almost less than one would think of an animal painting a picture, as Chesterton has emphasized so well in one of his recent volumes, *The Everlasting Man*.

[2] *Archives du Musée d'Histoire Naturelle de Lyons.*

he himself and many other paleontologists of the time considered to be of very great importance. This was "a sepulture surrounded by great blocks of stone arranged in a sort of large oval in the middle of which was a human skeleton with typical Solutrean leaf points." This included some artistic work and especially a reindeer carved in soft stone and some engravings on bones. Unfortunately this sepulture discovered and reported by the abbé in 1868 and considered by him to be dated beyond question as belonging to the age of the reindeer in France and therefore compelling a belief in the coëxistence of man with these animals sometime before the close of the ice age in southern Europe, has been lost trace of. It is probable however that in the midst of the intense interest that has been aroused in this subject since the war this site will be discovered once more and will give added prestige to Abbé Ducrost for the work that he accomplished on this subject at a time when so few men throughout the world were broad enough to allow themselves to think of man as having come into existence so long ago.

The Neanderthal Problem.

While the scientific world was still busy over the problem of the significance of these stone implements, the other and more important problem of the occurrence of the actual remains of man himself with these extinct animals was brought on the carpet as the result of the discovery made in the ever since famous Neanderthal Cavern in 1856. It may be said at once that to the solution of the knotty questions connected with this, priest scientists had made a number of contributions and indeed one of the most important discoveries in the subject came from a group of priests the Abbés A. and J. Bouysonnie and L. Bardon, who at La Chapelle aux Saints found a complete skeleton—the most perfectly preserved Neanderthaloid specimen unearthed—and several other skeletons of various types.

The Neanderthal problem was launched when some workmen engaged in clearing a small loam-covered cave about six feet in height, the so-called Feldhofner Grotto in the cretaceous limestone of the Neanderthal Valley between Elberfeld and Duesseldorf, discovered some human bones. It seems probable now that a complete human skeleton representing a

formal sepulture of the early times was turned up by the workmen who failed utterly to realize the significance of the specimens. As a consequence all except the skull was allowed to be shattered and crushed. Dr. Fuhlrott rescued the parts that remained including the now famous skull cap, both thigh bones, the right upper arm bone, portions of the lower arm, bones of both sides, the right collar bone and fragments of the pelvis, shoulder bone and ribs. All the bones were perfectly preserved and are now to be seen in the Provincial Museum of Bonn in Germany along the Rhine, where they attract a great deal of attention and many visitors. It was recognized almost at once from the position in which they were found, that they probably represented the remains of a very old specimen of the human race. There were certain peculiarities about the bones that raised questions. For a long while they were the only ones of their kind turned up; but in the course of time a number of others have been found, so that now there are altogether eleven complete skeletons and less complete remains of nineteen other individuals sufficiently characteristic to be identified positively as Neanderthaloid. They have been found practically everywhere throughout Europe as far east as Croatia, as far west as Britain and Spain, the Channel Islands and France. Here was evidently the most important problem with regard to man that the generations of the end of the nineteenth and the beginning of the twentieth century had to solve.

The discovery made a great sensation. There seemed to be no doubt that these were the bones of an early specimen of man, though not for a considerable period was it generally admitted that they were the bones of a normal individual. Virchow, the great German anthropologist and pathologist, influenced undoubtedly by his pathological studies, but representing the very highest authority in pathology in his day, declared that the skull was not that of a normal individual. He was very determined in the statement that the pathological condition had caused some of the striking differences from humanity as we know it in the Neanderthal specimens. Not very far away, a hundred yards or so from the grotto, in a smaller cave not unlike that of the Neanderthal cave itself, there were found bones of the cave bear and woolly rhinoceros.

This was the first time that actual human remains, or remains very closely approximating the human and intimately related to our race, had been found in connexion with these extinct animals, though various products of man's handiwork in the form of shaped flints which had evidently been made by man had been found.

In 1858 appeared Schaaffhausen's memoir in which he gave the first detailed description of these remains as belonging to a primitive original race differing in every point from recent man, and he never wavered from this standpoint. The controversy with regard to this subject waxed hot and nearly everybody in anthropology or in anatomy or in geology, of any importance in the scientific world, had something to say with regard to it. In 1863, as noted by Professor Henry Fairfield Osborn, Busk, Huxley and Lyell placed this Neanderthal skeleton in an intermediate position between man and the anthropoid ape. Virchow's opposition kept this idea from being generally accepted, but at the close of the nineteenth and the beginning of the twentieth century Schwalbe wrote his classic work on the subject which placed this skeleton in a position of commanding importance in prehistory for all time.

In the meantime two other Neanderthaloid races had been discovered. One of these was unearthed at Spy in Belgium and a second was at Kripina in northern Croatia, what used to be Austria Hungary, but is now in Czecho-Slovakia. At Spy the remains of two individuals were found and in the same stratum with the skeletons beneath a layer of tufaceous limestone flint implements of the Mousterian age were imbedded together with remains of the woolly mammoth, the woolly rhinoceros, the cave bear, and the cave hyena.

This discovery proved of first-rate importance, because it definitely dated the Spy men as belonging to the period of Mousterian industry, as it is called, that is of the manufacture of such flint implements and weapons as belong to the Mousterian horizon or period. The Belgian geologists, Fraipont and Lahest, who made the discovery, immediately recognized these men as belonging to the race of Neanderthal. The prominent supraorbital ridges of the Neanderthal type, that is the very heavy and projecting bony ridges in the frontal

region immediately underneath the eyebrows, were particularly noticeable and the receding forehead, together with a cranial profile inferior to the lowest existing Australian races, and the narrow dolichocephalic skull, all stamped these beings as similar in race to the Neanderthal type.

This gave rise to the theory that there was a Neanderthal race and that it had been very widely distributed throughout Europe. The centre of interest in the matter now shifted to France in the region of the Dordogne, and then a whole series of very important discoveries were made. This did not happen however until well on in the twentieth century. Beginning in the spring of 1908 there came in rapid succession a rather lengthy series of discoveries mainly in connexion with ceremonial burials as they had been practised by the cave man. These were found not at one but a number of places, by the French priests already mentioned, at La Chapelle-aux-Saints, at the type station of Le Moustier itself, at La Ferrassie, at La Quina, and at another station on the lower Vézère.

One thing became perfectly clear as the result of these discoveries and that was that the cave men buried their dead perfectly confident that they were alive in another world than this. They buried various materials with them, including implements and weapons that might be of use in the other world but also food materials for their journey and then besides even color material, reddish ochre, so that they might not look too pale in the spirit world.

It has been suggested that the cave man must have been a rather easily deluded individual if he did not realize that these materials which he buried with the dead stayed right there at the place of burial and that therefore it was a waste of good material to provide such presents for the dead. Indeed more than one short-sighted writer on paleontology has suggested something like that. The cave man however had seen his fellow human being die and knew that disintegrating processes were beginning in the body, for he must have had experience of that; and there are none of us whom after death the best of friends, to paraphrase Omar Khayyam, would care to have dug up again. The cave man saw the bodies of his friends gradually disappear but yet he believed that they existed still in another world. Their bodies were not the friends

that he knew. There was some more important part of them that passed on. So doubtless he felt with regard to the materials of various kinds that he provided to be buried with the dead. Various implements and weapons, the food materials, even the coloring matter might remain at the site of burial, but this was as it were only that part of them that corresponded to the body of his friend. There was another part of them that passed on to the other world to companion the friend when he might need them in the beyond.

One of these burial places, that in the lower grotto of Le Moustier in the Vézère valley, in the spring of 1908 had a very human interest. The skeleton was that of a boy some sixteen years of age. Evidently the mourners had tried to express something of their sense of loss over his early days. The head rested on a number of flint fragments carefully piled together—a sort of stone pillow. The dead boy lay in a sleeping posture with the head resting on the right forearm. An exceptionally fine flint implement, the sort known as a *coup de poing,* because it is grasped in the hand and can be used very effectively, was close by the boy's hand. All around there were numerous charred bones of wild cattle, so that it was evident that the tender feelings of those who had buried the boy had been aroused with the thought of providing an abundance of food for him, for the fatty bone-marrow was considered one of the great delicacies of the time. The whole scene was redolent of human feelings as we know them at any time in their history and the parents' grief for their boy untimely taken off was very manifest.

French priests counted for very much in the work that was accomplished in bringing out the significance of the Neanderthal remains and they have been given due credit for their work by those who are best fitted to have an opinion on the subject. In the *Forum* for June, 1926, New York, Professor Henry Fairfield Osborn, President of the American Museum of Natural History and author of *Men of the Old Stone Age,* says: "It required the coöperation of three enlightened French priests to reëstablish and complete our knowledge of the Neanderthal race, namely, the two brothers, the Abbé A. Bouyssonie and the Abbé J. Bouyssonie, and their friend, the Abbé Bardon. These three friends discovered on August 3, 1908,

in the small low cave of La Bouffis Bonneval, near La Chapelle-aux-Saints, the most perfect skeleton known of the Neanderthaloid race, excavating it from an undisturbed deposit containing Mousterian flint implements, shells, and remains of the woolly rhinoceros, horse, reindeer, and bison. In the published account of their discovery they attributed the human skeleton to the Neanderthal race, which judgment was later confirmed by Dr. Marcelin Boule after exhaustive study of the specimen."

It is no wonder, after these discoveries, that Professor Osborn in his article in the *Forum,* June 1926, summing up "the authenticity of the documents of human prehistory and the great scholars to whom they owe their decipherment", should emphasize the fact that the greatest debt of modern science in this regard is owed to priests of the Catholic Church. He said: "Among these scholars whose names adorn the roll of anthropology in France, none is more illustrious than the long line of Catholic priests and abbés whose researches and scholarship have notably added to our knowledge of fossil man. This tribute is so important at the present time, when human evolution is before us as an alleged but not real enemy of religion, that we deem it worthy of presentation in some historic detail."

Spain happens to possess some of the most striking of the ancient habitations of the cave men. It was there that the first pictures on the walls of the caves were noticed. A father who was very much interested in paleontology brought with him into one of the great caves down there his little daughter. While he was digging on the floor of the cave for bones and implements of various kinds, she, carrying a torch, wandered here and there, watching her shadow on the wall. After a while she called out to her father, "look at the bulls." Bull-fighting made her familiar with horned animals and she thought she saw such on the walls. Her father impatiently bade her be quiet but she insisted, and, sure enough, there were pictures of reindeer in colors on the walls. After this the whole story of cave-man art both in pictures and the engravings on bone and horn and the like came to be studied; and before long it was realized that this ancient ancestor of ours, who lived so long ago that he was a contemporary of the

reindeer in Spain and the woolly mammoth and other extinct mammals, was an artist and an inventor. He made the most vivid, vigorous pictures of animals that have ever been painted. Good critics have said that there is not an animal painter alive to-day who can make such vigorous pictures of animals.

In order to do it he invented oil painting. He wanted to reproduce the animals in their original colors and soon found that the oxides of manganese and of iron which would give him the reds and browns and yellows that he wanted, were insoluble in water. He ground them fine in the mortar, mixed them with the rendered fat of the animals and, having made brushes out of the bristles of the animal, he painted in oil colors on the walls of his cave home. Only for his invention of oil painting these pictures would not have endured down to our time, and if they had not, no one would ever be able to persuade us that the cave man was an artist. This remote ancestor of ours who lived thousands of years ago was an artist and an artist is the refined product of our civilization such as it is. We look up to the artists while they are alive, that is, if we are able to appreciate them at their proper worth, and then we pay immense prices for their pictures long after their death. He was not below us but rather above us. It is not surprising to hear that he was probably a little taller and a little broader-shouldered than we are and that his skull had a greater cranial content than ours. In making his home beautiful he was probably pushed on by his wife, at least that is what is usually true in the modern time, so that we have a very interesting picture of domestic concerns in those early days.

Much of Father Obermaier's work has been done down in Spain, and this is especially true since the war came to disturb his researches and studies in France; for as a German he could not be allowed to live in France during the war. The Spanish government offered him every facility however and gave him assistance. University degrees have been conferred on him, he has been encouraged in every way in his work. This is true not only of the king and the government and the university authorities, but also of the ecclesiastical authorities in Spain. Indeed one of the most distinguished contributors to paleontology and archeology in Spain is a Spanish priest, Padre Lorenzo Sierra, who is noted for his discoveries and ex-

plorations of paleolithic caves in the Cantabrian mountains in northern Spain. He has done much to advance the subject, though of course Spanish prehistory centralizes around Father Obermaier, who is the professor of that subject in the university of Madrid. His book on *Fossil Man in Spain,* published originally in Spanish, in Madrid, has been translated into English and published in America at the expense of the Hispano-American Society of New York whose great library and collections on West 157th Street have done so much to make Spain and Spanish America better known. Father Obermaier's important work has recently appeared in a second edition in Spanish, *El Hombre Fósil* (1925).

Catholic missionaries have also been deeply interested in the solution of the problem of tracing man back to his ancient or even his earliest home. This is thought now not to have been in Mesopotamia or near Mount Ararat, as it has been the custom to say, but somewhere in the high central plateaus of northern China and Mongolia. The first step in this direction, as suggested by Professor Henry Fairfield Osborn, President of the American Museum of Natural History, in his article in the *Forum* for June, "was taken by Père Licent, a Jesuit missionary who discovered the flints of Ordos; the second step was taken by Père Teilhard de Chardin, professor of geology in the Institut Catholique de Paris who (scarcely more than three years ago, 1923) discovered at sites in China and Mongolia human industrial remains, together with fossilized bones of animals, many of which are extinct." Man, though the weakest of the animals so far as means of offence and defence provided directly by nature are concerned, has been able to survive a great many species of animals because his intelligence has enabled him to defend himself against the greater strength and better fighting equipment of the animals. Where the woolly mammoth and the sabre-toothed tiger and the cave bear and the woolly rhinoceros that seemed so well equipped for offence and defence have perished, man has succeeded in surviving and lifting himself up to higher things. For now it has become clear to fullest evidence that man was the contemporary of these long-extinct animals.

The general review of the scientific work that has been accomplished with regard to man, that is, the formulation of the

science of anthropology, has come to us particularly from German priest devotees of this new science. That great work "*Der Mensch aller Zeiten*", "The Man of all Times," is the outstanding demonstration of their thoroughness and critical scholarliness. The two chief contributors to this are Fathers Hugo Obermaier whom we have already mentioned and Father Ferdinand Birkner. The reviews of another volume contributed to this series *Völker und Kulturen*, "Peoples and Cultures", written by Father Schmidt and Father Koppers, indicate that there is very definite recognition of the value of the work that is being accomplished by this group of eminent German priest-scientists. Dr. Robert Lowie, the editor of the *American Anthropologist* and a well known authority in ethnology, declared that, "While bound to express his doubts on a number of points, the reviewer cannot close without giving vent to his profound admiration for the work reviewed."

In a word, priests everywhere are using their leisure time to advantage in the making of precious observations and the collation of scientific data which will enable us to know much more definitely than before the details of the actual history of man, which will do away with so much of the theorizing on the subject that has disfigured scientific journals and even text books in our time and has given rise to undue apprehension as to opposition between science and religion.

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AN OUTLINE OF THE NEW PSYCHOLOGY.

IN THE ECCLESIASTICAL REVIEW for August, 1926, the Rev. Dr. Charles Menig calls attention to the desirability of the Catholic priest familiarizing himself with the New Psychology. His excellent exposition of the Freudian psychology and especially his critique of the moral and philosophical issues may be very profitably reread in connexion with the following outline of the new science.[1]

[1] The attention of the reader is also directed to the Rev. E. B. Barrett's *The New Psychology*, and to the Rev. T. V. Moore's *Dynamic Psychology*.

A. I. Introductory.

The modern trend in psychology is directed toward a study of action and the motives underlying action. It deals with the reasons why people do things. It is not particularly interested in such things as attention, perception, memory or reasoning; its objects are such things as instincts, motives, emotion, imaginative thinking. It is concerned with all those things which impel to action. It is accordingly appropriately designated as "dynamic psychology".

The purpose of this outline is not a defence of the new psychology: it is merely an attempt to understand its essential features and to define the terms in which it is expressed in order that the literature of the day may be more clearly understood.

To the average person seeking information on the subject the first impulse is to read the works of Freud, as his name is most closely associated in the popular mind with the general content of the matter. While it is true that Freud has given a tremendous impetus to these studies and will always be regarded as a pioneer, it is now recognized that he was in error concerning many things. In addition, his works are written in a haphazard way with little or no plan, with no attempt at a systematic presentation of his ideas and with no regard for the usual canons of scientific exposition. A large number of earnest students with a training in the methods of logic have subjected practically all of Freud's ideas to criticism with the result that modern dynamic psychology, while paying tribute to his originality, departs considerably from his conceptions. Accordingly it becomes necessary to consider not only the writings of Freud but those of his students and critics.

In a field as new as this the likelihood of great error is obvious. One need not fear this danger however, if the distinction between fact and theory is kept constantly in mind. A *fact* is matter of actual experience. A *theory* is a tentative explanation of something. (The word hypothesis has the same meaning as theory, except that it connotes a lesser degree of evidence). As one reads the literature of this subject, one is impressed with the vast amount of theory and hypothesis. Many authors, carried away apparently by enthusiasm, frequently confuse their hypotheses with facts in a naive and often

ludicrous way. The facts elicited by the new methods of study never conflict in the least degree with the principles of traditional ethics and philosophy; the theories very often do, but this is unimportant provided they are recognized as theories serving a useful but transitory purpose to the writer who himself knows that he will discard them when facts come to light which render them untenable. About two-thirds of the writing on this subject is theoretical and so controversy is rampant. People, as is well known, do not quarrel about facts.

It is well to remember, too, that the minds which form the objects of study to this group of psychologists have been for the most part abnormal. It is accordingly open to question whether the conduct of normal people can be interpreted in terms of theories arrived at from a study of the abnormal. But this difficulty can be met by considering the nature and purpose of a theory. A theory, as explained above, is merely a tentative explanation of some occurrence; if it "works" and helps us to go on, it is retained; if it involves a contradiction, or if a more plausible explanation comes to mind, it can be conveniently dropped.

II. Historical.

In 1778 an individual by the name of *Mesmer* set up in Paris an establishment for the practice of hypnotism; his followers kept alive an interest in the subject. In 1880, *Charcot,* a physician of the highest scientific attainments, introduced the method of hypnosis into regular medicine and pointed out the identity of the phenomena of hypnotism to hysteria. At about this time *Breuer* became a student of Charcot; later he returned to his native city of Vienna and experimented on his own account. *Freud,* also of Vienna, became a pupil of Breuer and later developed his own methods in the study of hysteria and other forms of mental and nervous diseases. By 1902 Freud had a fair following; his two earliest pupils were *Bleuler* and *Jung,* both of whom have become very popular. The real impetus, however, to Freud's fame began with his visit to the United States in 1909 when at the invitation of *G. Stanley Hall,* then president of Clark University, he delivered a series of lectures at that institution on psychoanalysis. The ideas there enunciated reached the popular mind, were immediately

taken up by writers of fiction, newspaper and magazine essayists, humorists, Chatauqua speakers and hosts of others, with the result that the country has since been swamped with an increasing tide of literature which masks itself as "scientific" but which in reality is nothing more than the modern way of pandering to the world-old interests of many people in human depravity. Of the serious students of human emotion and conduct there are many men who are interested in the subject, not for the entertainment of the magazine reader or of the blasé individual seeking new thrills in accounts of morbid conduct, but for the help they may bring to the distressed persons in the throes of unspeakable anxiety or overwhelming depression. Such men are *Jones* and *Rivers* in England, and *MacCurdy, Hoch, McDougal, Moore, Meyers, Campbell,* and others in the United States; *Jung, Adler, Freud* in Germany and *Bleuler* in Switzerland.

III. Concepts of Consciousness.

The hypothesis of the nature of consciousness which will be explained in the following paragraph, is essentially accepted by most members of the new school of psychology. It is extremely important for an understanding of what follows; the entire structure of the new psychology rests on it as a foundation.

This hypothesis[2] assumes in human nature the presence of two mental systems, a primary system and a secondary system. The primary system is known as the Unconscious; the secondary system is known as the Conscious.

The *Primary System or the Unconscious* is a mental system which is uneducated and incapable of education, which is concerned with nothing else but organic craving, e. g., the seeking of physical pleasure and the avoiding of pain. Its way of accomplishing this is simply by picturing in the imagination the fulfilled desire. It involves no effort and no exertion or motion of any kind. It is entirely passive. It is unfettered by reality and it makes no effort to adjust its strivings to the facts and circumstances of life. Examples of the action of the primary system are those of day-dreaming; nearly everyone

[2] I am especially indebted to the excellent *Manual of Psychotherapy* by Henry Yellowlees, for the exposition of this subject.

has pictured himself in some idle moment holding a coveted position in life as a result of some fortuitous group of circumstances. The wish is immediately fulfilled by the picture in the imagination; there has been none of the struggle by which the goal would have to be won in the external world.

The *Secondary System or the Conscious* is a mental system which is gradually educated and which concerns itself with the adjustment of the individual to the world about him. Its acts are upon motor and not sensory lines. Its object is real not imaginary accomplishment.

IV. Repression.

It will be seen in what follows that the word *repression* has a very characteristic meaning in the new psychology. It is one of the central points of the school. The reader is again cautioned as to the theoretical nature of the discussion.

Of the many desires which arise in the Primary System there will be some which will conflict with the ethical standards of the Secondary System, with the result that the Secondary System will refuse to acknowledge the existence of any such tendency much less take any active steps to bring about its fulfillment. Now, the Primary System is incapable of any actual accomplishment, hence the desire with its accompanying emotional tone and impulse to action is crowded down and never comes into consciousness at all. This damping-down process of unconscious organic cravings is known as psychological repression.

The purpose of repression is to prevent certain matters from ever reaching consciousness. After training and education a child's mind refuses to recognize the very existence of tendencies and desires which the Primary System is constantly asking it to carry into effect. But the energy of these tendencies still persists.

It is to be noted that psychological repression is always involuntary. The voluntary turning of the mind away from certain things is termed suppression.

It is not to be wondered at that the repressed material with its associated energy will struggle to release itself. The manifestations of this struggle between the repressed material and the repressing force have been carefully classified and are termed Mental Mechanisms.

V. Mental Mechanisms.

1. SUBLIMATION.

Sublimation is the diverting of the energy of repressions into channels other than their original objects. An excellent example of sublimation is that of women who find in the creative expression of painting, music and other arts a way of redirecting the energy of the desire for children.

Sublimation is one solution of the conflict between organic unconscious cravings and ethical standards. Fortunately it can be made a voluntary process.

2. PHANTASY.

Phantasy is the fulfillment of a desire arising in the Unconscious by a picture of such fulfillment in the imagination. An example of this mechanism is found in the man, dying of thirst in the desert, whose imagination represents so vividly the picture of a spring of water and the fulfillment of his desire that it may amount to a hallucination and be mistaken for a reality.

This method of fulfillment is fraught with some danger. It is seen in practically a pure form of mental disease known as dementia precox where the individual lives entirely in a world of phantasy and day-dreaming.

3. PROJECTION.

Projection is a method of releasing repressed energy by fitting the repression to someone else.

This is a curious mechanism and many instances of it can be found in everyday life. The man disposed to fretfulness is the one who accuses every one of ill-temper. There is no one so suspicious of others as the one who is himself deceitful.

Projection seems to be quite satisfactory in achieving its purpose as it gives the individual not only the relief of admitting his own unfortunate tendencies but the satisfaction of abusing and reproaching them—in other people.

4. DISSOCIATION AND RATIONALISATION.

Dissociation is described as a mechanism by which the mind keeps in different compartments groups of ideas which are never allowed to come into association with other groups. The

individual may be perfectly conscious of these various systems severally, but because of their inconsistencies or their incompatibility with one another, the dissociative tendency sees to it that they are never presented to the conscious mind together.

Sometimes it becomes impossible to prevent the conflicting ideas from meeting each other; then the individual gives excuses or justification which will distort the appearance of the conflicting groups so that he can persuade himself that no inconsistency persists. Such excuses are called rationalisations.

Examples of these mechanisms are found in dishonest financiers who devote much of their ill-gotten money to religious purposes. The inconsistency of this does not enter their conscious mind. If they are forced to face the issue, they would probably answer by such rationalisations as "business is one thing and religion is another", or that "all is fair in love and war"—statements which mean little or nothing but which suffice to persuade them that their conduct is devoid of inconsistency.

The astonishing excuses which we give to ourselves, and even offer to others, for neglecting some tedious piece of work or avoiding some dull social engagement come under the head of rationalisations, and numberless instances abound in everyday life.

5. INVERSION.

Inversion is a mental mechanism which tends to strengthen repression by an exaggeration in consciousness of the opposite quality or tendency to that which is repressed. Examples are best found among the reformers. The most heated and fanatical prohibitionists are frequently those who have themselves strong tendencies toward drink and who strengthen their repression by their open antagonism. The almost incredible bitterness with which certain women will denounce an "unfortunate" girl is explained similarly.

6. DISPLACEMENT.

Displacement, or as it is sometimes termed, "transposition of affect" is the transferring of emotions associated with some painful idea to another idea which is more acceptable to consciousness. An example of displacement is found in the farm-

boy who, angered at an unwelcome command of his father, kicks his dog, whips his horse and vents upon the animals generally an emotion which in reality is directed against his parent. I one time found an orphan girl of 12 or 13 years fondling a cat, saying that she "just had to love something".

7. CONVERSION.

Conversion is the manifestation of repressed ideas as bodily symptoms. Such a symptom is regarded as hysterical. An example of conversion is found in the girl who is suffering from intense fright prior to her first appearance as a singer and who just before the concert finds that her "voice is lost".

VI. AN EXERCISE IN MENTAL MECHANISMS.

7. It is interesting to state the type of mental mechanism in the following examples:

(a) In the note-book of a high-school boy was found the inscription of his name written thus: "Robert Morris, A.B., LL.D., Ph.D."

(b) The manager of a department store had reprimanded a floor-walker, the latter being very meek and polite under the scolding; a few minutes later the floor-walker was seen in an angry mood loudly vociferating with a porter who had neglected to pick up some bits of paper.

(c) A young man who was severely taken to task by an older friend for various moral lapses, merely replied, "Well, every fellow must sow his wild oats".

(d) Francis Thompson reached the greatest depths of degradation, being addicted to both drink and drugs. Some verses of his came to the attention of Alice Meynell; she rescued him from the gutter and provided him with shelter. He later wrote some of the most sublime and beautiful poetry in the English language.

(e) A woman, hailed everywhere as a great philanthropist, because of her large donations to colleges and charitable institutions, allows employees to work in very unsanitary surroundings and owns many tenement houses in which people are living in utmost squalor.

(f) Mrs. T. is regarded by her pastor as an ideal worker for the parish and she attends all church services. Her

husband however frequently prepares his own meals and the children show very obvious neglect. She apparently sees none of this however and always appears quite complacent in her piety; undoubtedly she is one who feels that "she is not neglecting her church duties".

(g) It was the last quarter of a college football game. There were two minutes of play and the score was tie. A long run and a winning touchdown was made. Helen was quite surprised a moment later to find that she had taken hold of Robert's arm.

(h) Bobby, age 4, was hurt in an examination by a doctor. He is now 10 years of age and is afraid of *all* doctors.

2. Give examples of mental mechanisms taken from everyday life and literature.

3. The following passage is taken from Shakespeare's King Richard II, Act. I, Scene III.

Bolingbroke has just been banished from England for six years by King Richard. Bolingbroke's father, John of Gaunt, tries to console the banished man by suggesting practically all of the mental mechanisms that have just been described. But they make no impression on Bolingbroke, whose healthy mind faces bravely the actual reality of his misfortune. The great value of this passage is that it illustrates and contrasts the mentally sound way of *consciously facing the reality of an unpleasant situation* with the neurotic way of *trying to evade the reality* by some one of the unconscious mental mechanisms.

Gaunt. *What is six Winters? They are quickly gone.*

Boling. To men in joy; but grief makes one hour ten.

Gaunt. *Call it a travel that thou tak'st for pleasure.*

Boling. My heart will sigh when I miscall it son,
Which finds it an enforced pilgrimage.

Gaunt. *The sullen passage of thy weary steps*
Esteem a foil, wherein thou art to set
The precious jewel of thy home-return.

Boling. Nay, rather every tedious stride I make
Will but remember me what a deal of world
I wander from the jewels I love.
Must I not serve a long apprenticehood

To foreign passages; and in the end,
Having my freedom, boast of nothing else
But that I was a journeyman to grief.

Gaunt. *All places that the eye of heaven visits*
Are to a wise man ports and happy havens,
Teach thy necessity to reason thus;
There is no virtue like necessity.

Think not the king did banish thee
But thou the king: woe doth the heavier sit
Where it perceives it is but lightly borne.

Go, say I sent thee forth to purchase honor
And not the king exiled thee;

or suppose
Devouring pestilence hangs in our air
And thou art flying to a fresher clime:

Look, what thy soul holds dear, imagine it
To lie that way thou go'st, not whence thou com'st:

Suppose the song birds musicians,
The grass whereon thou tread'st the presence strewed,
The flowers fair ladies, and thy steps no more
Than a delightful measure or a dance;
For gnarling sorrow hath less power to bite
The man that mocks at it and sets it light.

Boling. O, who can hold a fire in his hand
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite
By bare imagination of a feast?
Or wallow naked in December snow
By thinking on fantastic Summer's heat?
O, no, the apprehension of the good
Gives but the greater feeling to the worse.
Fell sorrow's tooth doth never rankle more
Than when it bites, but lanceth not the sore.

Name the type of mental mechanism illustrated in each of the eight passages italicized.

4. Do you think that an unconscious adjustment to an unpleasant situation by means of a mental mechanism is *always* undesirable?

VII. Instinct and Conflict.

An instinct is an unlearned impulse to action. When action results from such an unlearned impulse it is called an instinctive action.

There are numerous classifications of instincts, that of McDougal being most satisfactory. Moore regards the making of categories of instincts as quite futile; he states, and it would seem with good reason, that there are as many impulses to action as there are human capabilities, and contents himself with a grouping into sensory and motor impulses. There is no need for entering into any controversy as we can get on very well with the very simple classification of instincts into those of (a) self-preservation, (b) sex and (c) herd.

All innate impulses result in conflict when their accomplishment in action is blocked. The conflict is solved either by (a) conscious deliberation and decision, or by (b) some one of the mental mechanisms noted above.

Because of convention and also of morality the sex instinct is necessarily subjected to a considerable degree of repression; it conflicts with the herd instinct frequently in many ways. The conflict of these two instincts has been singled out for especial attention.

The basis of the gregarious or herd instinct lies in the necessity and dependence which the individual has on his fellows. We talk, dress and behave very much as others of our set or herd do; and we constantly sacrifice individual judgment and desire rather than separate ourselves from the herd. The punishment of the herd for those who do not comply is expulsion with the loss of advantages which membership implies.

Sexual instinct conflicts with herd instinct at almost every point. If the selection of a mate were left to man's innate impulse, he would adopt the most direct and elemental way of proceeding, namely by simply carrying off the lady of his choice. Obedience to herd tradition however is a compelling force within him, so he goes through the conventional period of engagement and even endures with what equanimity he can the bromidic humor of prenuptial parties and finally the ceremonies of the wedding. The conflict between herd and sex instinct however is really most satisfactorily solved, by conventional and lawful matrimony.

It is of interest to note that church and moral law are extremely simple on this point; they simply insist on a contract of a perpetual union between one man and one woman. The enormous mass of conventions as to courtship, engagement and the ceremonies of marriage is simply herd tradition—frequently, indeed, very desirable because of moral safeguards that are imposed, but also frequently irrational and the basis for much unhappiness.

There is no other instinct which is subjected to so much repression as the sex instinct. At an early age a child begins to ask "awkward" questions concerning birth and reproduction; he is frequently put off with some evasion or some absurd fable. By the time a child is facing adolescence it is common for him to regard the whole matter of sex as something not only fascinatingly mysterious but altogether wicked and wrong and only to be spoken or thought of covertly and in the absence of parents and teachers. Later, many youths, but mostly girls, feel that the matter is so disgraceful and wrong that they finally deny the existence of these impulses; they are repressed in the psychological sense and the person may become genuinely unconscious that he possesses such impulses at all.

Such a person may react (if the impulses are strong, for in some people the impulses are weak and produce no untoward results at all when repressed) by neurotic symptoms brought about by some one or other of the mental mechanisms.

What then is the solution of the problem? The solution of the problem consists in *facing reality;* in admitting the presence of these instinctive tendencies; in admitting the conflict and dealing with it by *conscious deliberation and decision.* The tendency will be suppressed if it conflicts with the social standards or with the moral law—the person admits he has to do violence to some instinct for his own or the social good; the whole matter remains upon the conscious plane and no harm is done. It cannot be too strongly emphasized that a conflict does no harm when one fully realizes that it exists and consciously decides upon a certain course of action. This indeed is the foundation of true character. We are not given to admire the smug sublimation of the pious church-worker in the same manner that we respect the converted sinner whose soul bears the deep scars of conscious renunciation.

"Those who would make no mistake in the management of themselves and their affairs would never yield to the blind drive to sublimate, but should mold their lives by *rational adjustments and readjustments* to the difficulties of life." [3]

"Happiness and contentment are the result of working out a harmonious solution to the problems that arise from the conflicting elements of human impulse and desire. Success in an undertaking that one has set his heart upon accomplishing does not necessarily mean that a harmonious solution to the problems of life will be found. One might amass millions and be further from happiness and contentment than when he started out on his career. We have many impulses and many desires. Only when they are *subordinated to some one thing that makes life really worth while,* only then can we stand the trials and necessary suppressions that our ideals and the accidents of life impose upon us. . . . Purely natural happiness in this world may be obtained by *directing one's efforts* consistently and successfully to the establishment of a happy home-life, and the safe-guarding of one's self against calamity by a normal power of satisfaction in working for the welfare of others or in zeal for at least the enjoyment if not the advancement of art, music, literature, philosophy or science. . . . The man who is truly successful in the conflicts of life has many wholesome interests, all of which he *subordinates to some one worthy end.* If this end is religious, his happiness has a stability that neither death nor calamity has the power to shake." [4]

B. I. Introductory.

It is important to remember that the methods of the new psychology were not used by their originators for the purpose of scientific investigation but for the very practical purpose of helping a person suffering from anxiety or depression, tendencies to abnormal conduct, and other forms of functional nervous and mental disorder. They were physicians, not interested in formulating a system of psychology, but concerned merely with the relief of mental and emotional suffering.

It is hoped the following notes will be sufficient for the definition of a portion of the terminology which the new psy-

[3] T. V. Moore, *Dynamic Psychology,* p. 249.
[4] *Ibid.,* p. 180.

chology is steadily introducing into the vocabulary of present-day writers.

The principal methods are three: (1) free association, (2) dream analysis, and (3) word association.

The object of the method in each case is to arrive at repressed emotional material in the unconscious.

II. Complexes. Abreaction.

The word "complex" refers simply to a repressed emotional experience. It must be remembered that repression is an unconscious process (voluntary and conscious suppression is not to be confused with it), and that therefore a complex is regarded as "buried in the unconscious".

The object of the methods noted above is to bring the buried complex, the emotion of which is producing some mental distress, into consciousness. The emotion, which had hitherto been spending itself by one of the mental mechanisms in some distressing abnormality, is then seen as coming from its true source. This recognition of the real nature of the constitution of the buried complex is usually associated with an emotional reaction, frequently one of surprises, but quite often one approaching horror because a tendency may have been brought to light which the individual may have never dreamed could belong to him. The resulting emotion is beneficial and is called *abreaction*. Conscious adjustment is then made to the revealed complex resulting in a more complete integrity of the personality.

Note: In my experience, bringing the real nature of the repression to the person's mind is often so shocking to him that, though it removes the anxiety, it substitutes a depression. This has resulted in some instances in suicide, according to reported cases.

III. Transference.

The three methods of searching the unconscious are commonly spoken of as the methods of psychoanalysis. All require for their success, the presence of transference.

Transference is a term denoting the intense confidence which develops in the subject toward the person conducting the psychological analysis. It is obvious that this feeling of con-

fidence must be very great because of the nature of the complexes and the revelation of the entire emotional life of the subject which psychological analysis involves.

It is obvious that such complete revelation on the part of any person can be entrusted only to one who is guided by a high moral purpose. The Church provides precautions in the confessional, but none are provided in analysis except as they are self-imposed by the analyst. The imperative need of sound clearly defined ethical principles is obvious.

Transference is obviously necessary for the conduct of psychological analysis. But when it has served its purpose, the nature of it is to be explained to the subject so that it may be broken up. This is imperative, as a persistence of transference means dependency on the analyst; whereas the whole point of the method is the development of well balanced personality capable of *independent* judgment.

IV. Psychoanalytic Methods.

(1) free association.

The subject reclines comfortably in a chair. He is instructed to relate without reserve all ideas which come to his mind. Ideas will come readily enough at first, but soon he will hesitate. Some idea which is ludicrous, or painful, or vulgar will come into consciousness and the hesitancy indicates that this idea is associated with some repression. These pauses are known as "complex indicators". They indicate that repressed unconscious material has been touched.

When the subject finds himself touching a complex, *resistance,* indicated by hesitation, manifests itself. Resistance may be conscious (or "external") in which the subject consciously tries to select certain ideas and avoid mentioning others which may be painful or repugnant to him; or unconscious ("internal") set up by the repressing force without the patient's effort. For the successful analysis it is obvious that all resistance must be overcome.

As the analysis proceeds the physician is often identified with persons of importance in the subject's life, i. e. there is *transference* of emotion to the analyst. These transferences are finally analyzed themselves so that when the process is completed the subject leaves with no dependency and no undue

emotional feeling toward the analyst. The same moral issues pointed out in the section on transference need to be emphasized here.

The following passage is from the Confessions of St. Augustine: "When I am there (in the vast palaces of my memory) I ask what I will to be produced, and some things instantly present themselves; *others are long in coming* and *have to be drawn out as it were from more secret recesses;* some rush forward in crowds, and while one thing is sought and inquired for, they spring into the midst as if saying 'Perhaps you want me?'"

St. Bernard in the *Traité de la Conscience* writes as follows: "Human consciousness is a profound abyss. Just as it is impossible to draw off the water of a great gulf it is impossible to empty the heart of man of all his thoughts. Human consciousness is a great spacious sea, wherein are found numberless reptiles (complexes). . . . And as reptiles they crawl secretly to this side and that, moving in an intricately sinuous way."

The following is taken from a Père Gratry, a spiritual writer: "This spring (the "unconscious") surges and is stirred within me, without my knowing it. Its impulses become mine. They are instincts, desires, not perceived ideas or deliberate wishes. . . . I know not whence come my desires or my inquietudes. . . . I am not responsible for them, and it is always difficult for me, and often impossible to change them."[5]

The phenomena accompanying free association are accordingly well known to the ascetical writers of various ages.

(2) WORD ASSOCIATION.

This method, devised by Jung, has lost favor recently, but is still used as a method of arriving at an idea of the most important complexes in the subject's mind or where free association has been unsuccessful. It is usually suggested for beginners.

A list of a hundred words is prepared. The words are read one by one to the subject, who is instructed to answer im-

[5] The above passages are taken *passim* from Barret's *The New Psychology*. I have supplied the italics and words placed in parentheses.

mediately, giving the first word which comes to mind. The length of time between the stimulus word and the answer is noted by a stop-watch registering fifths of a second. The list is then repeated, noting differences.

The results obtained by this method lend themselves to considerable study.[6]

Classification of responses to test-words.

I. *Normal Responses.*

(1) *Intrinsic association* which involves an essential resemblance between the meanings of the stimulus and reaction words. Example: apple—pear.

(2) *Extrinsic association* which involves a superficial or chance resemblance between the words. Example: table—chair.

(3) *Sound association.* Example: cat—rat.

II. *Abnormal Responses.*

Of the words presented to a person there will be some to which he will be unable to react readily and promptly. Such abnormalities are termed "complex indicators". There are five types:

(1) *Delay in reaction time.* The average reaction time is between six- and twelve-fifths of a second. Any delay beyond this time indicates that the stimulus word has touched upon a complex.

(2) *Faliure to respond.* This is so termed when the reaction time exceeds 30 seconds. The usual answer is something as follows: "My mind is blank", or "I can't think".

(3) *Senseless reaction.* This occurs when no connexion can be traced between the stimulus and reaction words, the latter usually being an object in the room. This corresponds to an effort to "change the subject", as one does at an awkward or embarrassing point in conversation.

(4) *Repetition of the stimulus word.* This has its counterpart in every-day life when a person often falteringly repeats an embarrassing question before he can produce an answer.

[6] Cf. Jung, *Studies in Word Association.*

(5) *Defective reproduction of the reaction,* i. e., on second reading of the words.
(6) *Repeated use of the same word.*
(7) *Reaction by a phrase or explanation instead of a single word.*
(8) *Misunderstanding of stimulus word.*

The words which have been found to be complex-indicators are then given to the subject in succession. He is asked to fix his attention upon them and tell the thoughts which occur to him as a result; in other words the method of free association is now followed.

(3) DREAM ANALYSIS.

A dream as we recall it consists of its *manifest content.* The real nature is disguised, according to psychoanalytic theory; the real meaning of the dream is known as its *latent content.* The purpose of this altering of the real meaning of the dream by various distorted and symbolic phantasies is to *protect sleep;* the true meaning may be so painful in an emotional way that the subject would awaken. The ways in which the true meaning of a dream is distorted by the repressing force are four; condensation, dramatization, displacement, and secondary elaboration.

A dream then is simply an unconscious wish or tendency which presents itself in sleep in a disguised form.

The ways in which unconscious wishes or tendencies are disguised are as follows:

(a) *Condensation.* Images are fused, thus distorting the meaning and crowding much more significance into dream. Thus, a man dreams of a house which he recognized as his own house except that the street was that of some strange place; on awakening he recognized the street as belonging to a city in which he greatly wished to live.

(b) *Dramatization.* Abstract relations are frequently expressed symbolically. Thus, the dreamer's right and left may stand for right and wrong; the importance of a person may be indicated by his physical height, etc.

(c) *Displacement.* What seems to be most important in the dream may simply be another way of obscuring the elements which are most closely related to the hidden wish.

(d) *Secondary Elaboration.* This method of disguise functions after the dream is over and may be regarded as the final effort of the repressing force to keep from consciousness the true meaning of the dream. The dream written down immediately after awakening is apt to be quite different from the dream as one relates it some hours later.

All the methods of dream analysis have for their object the determination of the real meaning of the dream. The four mechanisms of dreams noted above are perhaps agreed upon by all writers on the subject, though hereafter they diverge widely and one is abruptly brought to the awareness of the fact that he is dealing with hypotheses of the most gratuitous kind. With a fertile, vivid imagination and assumptions as to the broad meanings of dreams, one can put forward plausible explanations of their imagery. Here again one cannot expect to arrive at the real truth of the matter. One can only get as far as utilizing the method pragmatically, meaning by this that by offering to an individual some explanation he might be relieved of anxiety or other mental distress.

V. Emotional Levels.

As one proceeds through life from infancy through childhood and adolescence to adult life the emotions develop in a corresponding way. If, for any reason, this development is retarded, the condition known as *fixation* is set up. Fixation means an inability to progress to an adult emotional level. The course of emotional development cannot always be measured in terms of years, as in some people progress is extremely rapid and in others extremely slow. As long as development is occurring, no matter how slowly, it would be incorrect to speak of the mere retardation as fixation. A convenient division of the stages of emotional progress is the following:

(a) *Infantile Level.* The infant is entirely selfish. He seeks his own comfort and nothing else; he "loves himself". This stage is called *narcissism.* An example of a person whose emotional life has not progressed beyond that of the infantile level is that of the very egotistic successful professional man who is interested only in his advancement, seeking money and power, and a marriage which will advance his own interests by giving him increased social prestige or money or both.

(b) *Childhood Level.* The object of the child's emotional life is its parents. As the baby grows older it learns to like those who are good to him and gradually becomes less selfish. The child should love its mother and father equally. If this love is not awakened, the child may not advance beyond the infantile level. Where there is an inequality in the affection, four possibilities occur:

1. Undue affection of a boy for his father: where this difficulty is not solved, it is said to produce a tendency toward a narrow-minded personality, with mental grooves, and strict adherence to conventions of all kinds.
2. Undue affection of a boy for his mother: this is called the Œdipus Complex.
3. Undue affection of a girl for her father: this is called the Electra Complex.

   When the latter two conditions persist into adult life, marriage never becomes a goal and is usually avoided.
4. Undue affection of a girl for her mother: where this difficulty remains unsolved, it is thought by some that a fear of bearing children is set up, so that marriage becomes a somewhat greater problem than usual.

The autobiography of John Stuart Mill reveals a remarkable instance of the domination of his father over his entire earlier life; it was after thirty years of life that he finally came into complete autonomy. The parental instinct is very beautiful but like all other things of moral value it must pursue its way avoiding extremes. Aristotle and St. Thomas both held that a cardinal principle of ethics is, "Virtus stat in medio"; and it is just as undesirable that there be excess of parental devotion as that it be deficient. The ideal condition would be one in which, without sacrificing any of the affection which the child craves and needs, parents would continually have in mind the development of a continually lessening dependence upon them.

(c) *Adolescent Level.* As the child grows older it takes interest in people outside the family group; these are usually those of his own sex. This is the period of boy's clubs and gangs and of "crushes" among girls. It lasts but a short time, sometimes only a few months. It is termed the homosexual level by some, though perhaps not very advisedly.

(d) *Adult Emotional Level.* This level means the capacity for unselfish affection between unrelated men and women secured by marital union. This appears to be the natural goal of the emotions after adolescence.

The practical point to be observed in connexion with emotional levels is this, that the consciousness of a tendency to fixation at some level less than that of the adult, though it is distressing, is not harmful. It is when this tendency is unconscious that real difficulty may sometimes arise and it is to bring into clear consciousness such hidden fixations that the various methods of psychoanalysis are used.

VI. The New Psychology and the Old Philosophers.

Modern scientific progress has been in material things. It is command over the forces of the physical universe rather than over ourselves which has been the supreme gift of science. When we find then the new school of psychologists making their field of endeavor the moral life of man, we are justified in questioning their claim to anything like really original discovery. And, in truth, we find that they have not added anything strikingly new except colorful words to describe emotional phenomena which have been known to the philosophers of all time; and methods which are so dependent on the personality of those making use of them that they have always been employed in some form or other. The popularizing of this knowledge is a matter which is open to serious question.

We will select for especial mention the concepts of consciousness which have been noted at the very cornerstone of the whole structure of the new study. Psychoanalytic doctrine holds that there are two systems; the Primary System or the Unconscious, which is concerned with instinctive organic craving, with seeking pleasure and avoiding pain, regardless of ethical or social considerations; and the Secondary System or the Conscious, which is capable of being taught ethical and social values and which impels to action in accordance with these learnt principles. Conflict between the two thus causes various kinds of emotional distress. Far from being new, this conflict has been the subject matter of the earliest philosophies which history records. In fact in many cases it appears to have been the only problem thought worthy of philosophic study.

Zoroaster, the philosopher of Persia, who lived about the middle of the seventh century B. C., spoke of the conflict as a battle between light and darkness, or between sunshine and night. *Pythagoras,* one of the earliest of the Greek philosophers, about the sixth century B. C., spoke of the problem as a struggle between harmony and disharmony. He taught that harmony in life could be secured by a subordination of the lower in man's nature to the higher and advocated as means to this end, knowledge, asceticism, music and gymnastics. *Heraclitus,* a Greek philosopher of this same period, emphasized the superiority of thought over sense. *Plato* taught that the object of life was the attainment of happiness, secured by freeing oneself from the bonds of flesh and in this way becoming godlike. To Plato the organic life was a burden for the soul to tolerate with as good grace as possible; birth was the cloaking of the soul, which came from a world of beauty, goodness and knowledge, with the burden of a body whose impulses it must thereafter put up with until death once again gives complete freedom for intellectual pursuits.

The solution which *Aristotle* offered for the problem was accepted by St. Thomas Aquinas and up to the present continues to be the teaching of the Church. To Aristotle the conflict presented itself as one between reason and sense. The object of life is to live according to reason. Unlike Plato, who was an ultra-spiritualist, Aristotle and St. Thomas hold that the body is not evil but good and that the emotions which arise from the body are good and desirable things, not to be disregarded but to be used as reason dictates. In this way Aristotle and the Church in following him avoids the extreme of ultra-spiritualism on the one hand—which by overemphasizing the soul disregards the very real and imperative drives of the physical emotions and gives a viewpoint which is not practicable for man—and avoids the extreme of materialism on the other hand, which by denying utterly any spiritual element in man leads to unrestricted abandonment to emotions and therefore to completely unrestrained sensuality.

After St. Thomas restated the teaching of Aristotle in this matter during the thirteenth century and incorporated it into the philosophy of the Church, it became so interwoven with the viewpoints of the masses of the people who were then beginning

to advance in civilization, that to us whose learning is in such great part a heritage of these people it seems most acceptable once it is made explicit to us. And indeed, it is a relief to know that so ready and satisfactory a solution is forthcoming; particularly when the philosophers of the psychoanalytic school leave us still questioning. To look upon the body as good and all its functions and emotions as good and yet to know that the intellectual and spiritual are present in such a manner as to make together a complete man, provides one with a common-sense recognition of the importance and beauty of his physical nature, while still providing a place for the higher life. Sense and reason, body and soul thus make a thing of harmony, the individual man. Each is beautiful and good; each represents the perfections of God in some manner; each contributes to the other so much that they are completely necessary for each other. Without a healthy body the mind could not pray; without the mind the body could display only purposeless activity. Together they make the intelligent person who recognizes and enjoys all that his senses have to present to him and who, while recognizing the subservience of these things to his rational nature, never forgets that after all he is nothing more (and nothing less) than what he was created to be—a human being.

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THE ARCHBISHOP'S POCKET-BOOK.

XIV. FINANCIAL TROUBLES.

"GOOD morning, Father".

Tom's face was wreathed in smiles; as on rare occasions. At the door, if he happened to meet anyone, he invariably preserved the look of official importance which was to make those who came to the cathedral residence aware that he was the representative of the central diocesan institution, over which the Archbishop himself presided.

With Father McCabe, however, it was different. Although he was a Mayo man and a hard-working priest who was known to the poor and especially the poor sick for miles around the little village church of St. Kevin, he had the

reputation among his clerical brethren of being a bit of a wag. He possessed an inexhaustible fund of amusing and comical stories, most of which he managed to vouch for as historical by attributing them to his holy Patron, the Abbot of Glendalough in Wicklow. The abbot was a good monk and the son of Prince Coimlugh, and would surely have been a bishop if he had not been so dreadfully serious in his sermons, a fact which was due no doubt to his having been educated by St. Petrock, a Briton.

"Can Your Lordship, Thomas, get me a brief glimpse of His Grace without upsetting the archdiocesan tranquility altogether?"

"I don't know, sir. Father Gently is with His Grace, and I think he has important business which may keep him some time."

"Well, I shall wait," said the priest.

"Will you go up to the vicar's room, sir? I could send for you when His Grace is free, sir," replied the sexton.

Now Tom Burns was not a bit anxious to have Father McCabe go up to the rooms of the vicar general or any of the cathedral clergy. They were likely to be busy, if not out; and Tom's present mood craved for information, and a gossipy chat with the facetious pastor of St. Kevin's admirably suited him. He did indeed want to intercept Father Gently who was now with the Archbishop on what was evidently important business, and the custodian of the archdiocesan secrets could not afford to let it get by him without due scrutiny. This was necessary for the protection of the house as well as of religion in general. The faultlessly attired Father Gently had appeared deeply preoccupied if not troubled. This was unusual. He was an important factor in diocesan affairs, with the credit of having built a beautiful church in the city. It was said to rival even the cathedral. The sexton of that church had been seen repeatedly nosing, as Tom expressed it, about the sacristy where he himself was the supreme lord when not occupied by the ecclesiastical nobility. With Father Martin's help that sacristy had been made a model of appointments and furnishing, and Tom considered the vestment and wardrobe cases patented, and the bookcase copyrighted. For the rest, he admired Father Gently, who had an impressive manner.

The latter not only paid the porter handsomely for little acts of courtesy or messages at the door, but sent a fine box of Havana cigars to the Honorable Thomas Burns at Christmas, remembering apparently that Tom had given him precedence over the newspaper reporter who had domineeringly demanded an interview with His Grace on the occasion of some previous solemnity.

Just now, however, here was Father McCabe with his pleasant humorous ways likely to increase Tom's store of information in his diverting and good-natured banter. When therefore Father McCabe showed no inclination to disturb the vicar general who he supposed was busy, our urbane sexton bade the priest take a seat in the office adjoining the parlor, where attendant clergy were in the habit of loitering, and if desirable, of having a smoke.

"Will you take one of my cigars, Burns? I suppose Father Gently will be with the Archbishop for some time; he has got financial problems to settle. But I have come from the country and want to get back early. I don't suppose Father Gently will stay all morning."

"Oh no, sir, I presume not. He is a fine man, though, sir; and I should be sorry to see him in trouble."

Tom was beginning his official pumping process, for he suspected that Father McCabe knew something of the business that engaged the rector of the new St. Stephen's church at present with the Archbishop.

"He has built a magnificent church, sir", put in Tom. "They say the plant is one of the costliest properties in the upper part of the city. I have only seen the new rectory, for I am not out much of late. It is a beautiful building which the Archbishop might envy. The interior, they say, is even more sumptuous. God bless the worthy priest who makes his assistants comfortable. I hear his people just worship him. Is the church of St. Stephen completed, sir?"

"Not quite, though they hold service in it. Stephen Gently had first to finish St. Gently's parochial residence. Don't desecrate it by calling it rectory. The Gentlys are of royal descent; he has got a coat of arms which beats that of the Burns all hollow. It has three pigs' (boars they call them) heads on the top."

"I don't know, sir, that the Burns had any coat of arms. We are humble farmers, sir, from the south of Ireland."

Tom felt that he was on unsafe ground. So he changed his tactics.

"He is a grand preacher, though. Our coachman's daughter, who lives with her aunt in St. Stephen's parish, says he is wonderful. He makes all the people cry when he preaches at funerals. She knows, sir, for she sings in the choir, and it is said to be one of the grandest in the diocese."

"Yes, I know. It is all in the voice. But it is nothing to the way St. Kevin used to move the people in the church when he preached."

"And where did you hear him, sir?" asked Tom.

"Oh, I didn't hear him myself, but a friend told me about it. I wasn't old enough at the time, for St. Kevin died about fifteen hundred years ago. But what I tell you is true as Gospel. My friend who heard him went into the church where the saint preached one wet Sunday. He thought he had gotten out of the rain while he listened sitting under the choir where the women were singing. Well, when the saint was in the middle of his discourse preaching about the widow of Naim, all the people began to cry. My friend would not have known, for he was in the back of the church; but all at once he felt such a downpour of water on his head that he thought the roof was leaking. When he looked up, he saw all the women bending over the gallery crying, so that he was actually obliged to put up his umbrella to keep dry."

Tom's smile was on the point of breaking into an almost undignified laugh, when he heard the Archbishop's voice above, bidding his visitor farewell. He immediately sent up the boy at the door to say to the Archbishop that Father McCabe was there to see him if he were at leisure. Word came down that His Grace would see Father McCabe in a few minutes. This made it rather awkward for Tom Burns, for he thus missed the outgoing priest. Matters turned out favorably however for our sexton's inquisitive mood. It so happened that Father Martin saw the pastor of St. Kevin's whom he greatly liked, and whom he asked to stay for dinner as he wished to talk to him. The fact was that our humble country pastor was very much alive to everything that trans-

pired in the diocese. He not only attended assiduously to his business as a parish priest, but found time to interest himself in journalistic work which not infrequently brought him to the city, where the offices of the diocesan paper were established. He was a welcome guest there at any time.

Father McCabe's conference with the Archbishop lasted a considerable time, for the prelate knew that he might learn something of the clerical gossip which would put him on the right track in the trouble that beset his earlier visitor, Father Gently. After that His Grace left the house, being obliged to be out for luncheon to meet a city official with whom he meant to keep on good terms for the cause of religion in the diocese.

For dinner at the cathedral there happened to be only Father Martin the vicar general, Dr. Norton the canonist, and one of the older assistants. Burns, who considered Father McCabe partly as his own guest, claimed of course the privilege of attending him at the table. The Archbishop's chair was vacant, and this led to a certain freedom of discussing diocesan matters, which however were otherwise public property. Among these was a case of bankruptcy. A note in the morning papers had announced the failure of the Dothekirk Trust Company, an institution which had been patronized by a few members of the clergy and religious communities, largely under the influence of Father Gently. He was accounted one of the most successful operators in real estate for the benefit of ecclesiastical institutions.

Proof of his success which gave encouragement to the less wary was the fact that he had built up his parish with a fine pastoral residence and a new church of promising proportions within a very short time. What was more, he had not been obliged to call on his parishioners for any extraordinary effort. In fact he was held in the highest esteem among his people, for he rarely spoke of money from the altar and left the care of the poor of his parish to the men of the St. Vincent de Paul Society which had been organized under diocesan auspices by his predecessor. The latter had left a sum of money at his death meant for the completion of a school, begun by him and opened by Father Gently.

Naturally the discussion turned upon the bank failure and its results. It was well known that Father Stephen Gently

of St. Stephen's had had an interest in the company which promised large dividends on what appeared safe security. The authority of the priest, whose popularity was sustained by his work as a church builder and by the fact that he was a fine speaker, had induced not a few of the middle-class parishioners and others to invest in the stock promises of the Trust Company. The Archbishop was not disposed to encourage the enterprise. He had repeatedly cautioned the priest to be sure of the steps he was taking and not to involve the diocesan credit in his speculations. But Father Gently felt so sure of his ground and advanced such plausible evidences of the soundness of the company with which he was dealing that there seemed no real danger of compromising the ecclesiastical interests, much less of suggesting the possibility of a scandal and of losses that might involve property whose title was diocesan as well as parochial.

"Where is the Dothekirk Company located?" asked Dr. Norton, who took more of a legal than of a practical view of the situation. He was not greatly interested. In fact his position was "pro tem", that is a sort of pastoral adjunct to the Archiepiscopal Curia. His chief business was to look up the canonical claims, summarize the parochial accounts from the different parishes after the reports of visitation were made. While the Archbishop, the vicar general, chancellor and the secretary had their distinct fields of activity marked out for them, Dr. Norton was a temporary free-lance. The reason for this was that he had only been a short time in the country, and though a man of studious habits and possessing an academic degree, was still somewhat of a stranger and lacked familiarity with American ways. Besides, his speech was marked by a very pronounced brogue which had caused some of the young ladies in the front pews near the pulpit to comment frivolously on his sermons, a fact which made the task of preaching difficult for him, so that he was called upon as rarely as possible under the circumstances. It may be also mentioned here that the duties of rector of the cathedral were vested in the main in the Archbishop and his vicar general. Both regarded their offices in the light of missionary pastors rather than in that of ecclesiastical functionaries, although

they valued the titles and privileges attached to their responsibilities.

"The company has an establishment at Chicago and I believe another in New York," said the vicar. "But they deal mainly in Western securities and mining interests."

"No doubt," put in Father McCabe, "their chief habitat is in the advertising columns of newspapers and in the envelopes addressed by mail to members of the clergy who carefully read the circulars enclosed. Of course the company will 'do' all kinds of people, such as incipient professionals like doctors and lawyers who want to double their modest income. They are the kind of people who are likely to pick up gold bricks."

"You seem to know all about it, Father?"

"Why, yes. We priests get letters periodically from such Trust Companies as have their central desks in some sky-scraper of the Universe Mansion Building on the Boulevard. As a matter of detail you address your requests to a special room, No. 1929 on the fifteenth floor. There you find, if you take the trouble to call in person, a simple-minded young lady sitting at a small table with a typewriting machine and a number of city and professional directories on a larger desk with a screened pigeonhole arrangement. The manager of the company is usually out when you call, but you can leave a message in writing, which will be promptly attended to when the 'Department Chief' returns. Next you receive a visit from a traveling agent in your home town. He has investigated all your connections, your probable or presumptive bank account and liabilities, and now comes to study your gullibility in person. His appearance gives you the impression of a bank director, and he tells you affably why his company has chosen you as its special beneficiary. Before he lets you ask any questions he lays out the plans of the future wealth that will enable you to build your new church, school and rectory, with money left to take a trip to Italy, and so forth. Finally you sign a document—Money is not wanted at present—not until later when the bonds and the assessments follow. Meanwhile you dream about the development of the silver and copper mines, the income of which is going to enrich the stockholders, of whom you are a preferred member."

"But," said Dr. Norton, "isn't that sort of negotiation forbidden by the Council of Baltimore which governs ecclesiastical business in this country?"

"Not if you translate the Council's decree into proper English. It is written in Latin, you know; and that is probably what you have in mind."

"Precisely. I remember almost the very terms, for when I received one of the circulars you refer to, inviting me to invest, I was rather taken by the prospect of getting a little money which I might send to my poor mother at home. But I understood it was not allowable for clerics to engage in business of that nature."

"Not without the permission of the Ordinary," someone amended.

Dr. Norton went on:

> "'In sortem Domini vocati, depositis quocumque mundanarum curarum onere et humanarum cupiditatum impedimento, et memores salutaris illius Apostoli moniti: nemo militans Deo implicat se negotiis saecularibus.'

That is I think about the wording which precedes the canon "de illicita clericorum negotiatione, ne quaestuosas suo nomine, vel sub alieni nominis involucro negotiationes exerceant."

"Bravo, Doctor Norton."

"That canon is all right", mumbled Father McCabe, as though he were a bit doubtful. "But it is not to the point. The Dothekirk Trust Company is not in the class of the involucrum negotiationis. It is a perfectly simple concern which one might call *Catholic* in the Anglo-Saxon sense of the word."

"Hold on there. 'Catholic' is a Greek word".

"Just so," said Father McCabe, "and it means universal; that is, not restricted by local or religious prejudices. The Dothekirk Company does business on thoroughly universal and elevated up-to-date principles. It employs, apart from the use of printer's ink and the aid of post offices, usually only two people. One is the dame who guards the office desk in the metropolis, a lofty position which through the mail service commands a view of the entire United States. The other is a traveling gentleman of respectable and impressive personality. He is always on the move, and being at the same time

President of the whole concern sees to the interest of the Company. He moves chiefly though not exclusively among the clergy, which gives a religious tone to the business transactions. Here you have all the cardinal virtues of simplicity, universality, economy. The kirk and the states are combined in an active service which speaks for the company being alive. Such thing as mortgages don't exist. Bonds of religious confidence, interest punctually paid, while the capital is invested in immortal because immaterial property, are the chief characteristics of the business. Some of it is perhaps on the sea coast, the property which is under water; other sections of it are as yet undeveloped in the Western forests, where there is abundant gold if the vegetation could be removed to discover the metal. I am sure Gently had all that in mind and on paper, when he invested as a first-claim stockholder with title of vice president. He meant, I know, to go out and inspect the places as soon as he could get the time; for the agent had told him that there was rock land there which looked like a marble quarry that could be used for church building."

"Now, stop your nonsense, Father McCabe," said the vicar. "The Dothekirk is not a concern without credentials. Some of the best known businessmen had vouched for its assets and integrity. The Archbishop would never have given his approval to Fr. Gently's subscribing to its stock if he had not been shown that there was what appeared good security. It may be that trusting to this guarantee Gently had exceeded the limits of safe investment. But the matter was not without very reasonable prospects of bringing legitimate income as the result of industrial enterprise."

"I confess," said Father McCabe humbly, "that it was not the Dothekirk Trust Company which I was talking about, though what the papers say about this Trust business sounds pretty suspicious, and I believe there is not much difference."

"What is the other firm's name you speak of?" queried the vicar.

"The St. James Beneficial Colonization Company."

"How did you come to know the ins and outs of that?"

"Why, being poor, and liking the title of *St. James Beneficial* (my name is Jimmie), I felt a sort of family interest, as if I belonged somehow to the concern. I had no money to invest;

but thought that I might help other poor people who needed it. Then the idea came that I might build the new hospital for the Sisters who were clamoring for larger accommodations for their sick. So I began to investigate.

"As I knew old McHale had a sound business head, I went to him with my printed scheme. He looked at it and smiled."

"'Eight per cent dividend isn't bad,' he said. 'Where did you get this?'

"'Oh, it came to me by letter in the morning mail.'

"'You don't know the parties? I mean it isn't a personal concern of friends who are really interested in your being benefited.'

"'No', I said. 'It came just as any other advertisement. But you notice the circular states that it is being sent only to a select few who have been recommended as worthy and reliable patrons of a strictly mutual beneficial circle.'

"My friend laughed. 'Father McCabe,' he said, 'I thought you were a clever man. In fact I know you are' (and right he was). 'Well I believe you are very innocent also, which is to your credit, but not to the increase of your finances. My daughter could tell you a story about this very concern. She is a good girl, educated by the Sisters, and took a commercial course after her graduation. She was bent on getting experience, fond of travel, and anxious to make her own living.

"'Go ahead,' I said. 'Provided you let me hear from you every week, and don't fall in love with a young scamp without promptly informing me of the first symptoms, I will support you and you may do as you like for a year. After that we shall see what next.'

"'Soon after that she came to me with an advertisement in a New England paper, offering a fair salary to an educated convent girl as private secretary to the president of a Colonization Company whose Eastern office was in Boston. She was accepted, and wrote me her experiences from week to week. The long and short of it was that the 'president' who had engaged her spent an occasional day at the office dictating letters and opening the accumulated mail. She saw no other official during the whole time of her stay, which terminated when the man sought to compromise her by unprovoked attention. She came home and told me a lot of things which

make me advise you to keep clear of such advertisements and of all trust speculations that offer unusual advantages to people not otherwise interested in proposed schemes to get rich quickly by eight per cent investments.'

"'But,' I insisted in reply, 'the securities offered in this case seem to be first-class, vouched for and attested by state and municipal authorities. I take that to be a sound basis for investment. The interest offered in the case, while unusually high, is therefore as safe as if it were supported by collateral values, isn't it?' His answer was, as I vaguely remember it:

"'The state authority guarantees the value of the collateral offered as computed on the present scale of assessments. The productiveness of the property from which the interest is to accrue depends on other conditions over which the government may have no control. You notice the state authorities do not vouch for the payment of interest, but only for the assessed value of the capital stock on which the interest is to accrue—"

"'What conditions would jeopardize the security of the interest from a sound business enterprise?' I asked.

"'Oh, if the enterprise is sound, the interest will be earned and paid,' my friend promptly made answer.

"'Isn't that all we need to warrant our investment?'

"'I don't think so,' came back the reply. 'In financial speculation three things must be taken into account to make an investment safe and profitable. First, of course, the security itself. But then comes the question—Is the security in this case adequate to yield a continuous and therefore safe profit? To give an example. Take the condition of land under an alien government. Say it is in the American Colonies under English rule or to-day in Ireland. The prospector finds a soil showing specimens of ore or quartz indicating mineral wealth —gold, silver, copper, or, if you will, coal, and possibilities of cultivating plant life like the sugar beet, which is extremely rare yet richly productive. A man invests on the strength of the wealth contained in the soil. But political conditions, or the laws and practices of commercial and industrial competition prevent you from converting the value into earning capacity. What good is the possession to you when you need money?

"'Again, assuming that the value of your possession is unquestioned, and that it is actually convertible into a cash

equivalent. You are able to work your mines or your plantations and produce rich yields of metal, coal, or vegetation. But you have to sell these things in order to get the money equivalent for actual use.

"'Furthermore, suppose there are competitors who have the power to close the market for your products by an agreement among themselves which is a practical monopoly. The corners in markets are not necessarily the result of Wall Street manipulators; war, epidemics, changes of currents in immigration, industrial upheaval, weather conditions, floods, and a thousand other contingencies will influence the marketability of your investment, and possibly make it a dead failure as an investment. These things may be foreseen sometimes; not always. They are, however, part of an investment and must be taken into account when you are calculating an income relied upon for one's support.

"'The investment proposal you hold in your hand seems on its face secure enough to justify the high interest offered. But I doubt its convertibility if you mean to use the money for building purposes, as I glean from what you say.'"

Tom Burns had kept his ears wide open all the time. He had learned a bit of financial wisdom which kindled a new sort of reverence for the Archbishop's pocket-book. That article had to be guarded against the profane encroachments of speculators. Moreover Father McCabe, who gained a new title of admiration in Tom's mind, had confirmed the diagnosis of the morning, which advertised the countenance of the famous Father Gently, church builder and orator, as foreboding trouble. Tom prided himself on his ability to see into people's insides.

After His Grace came home that afternoon, his banker called on him. When Burns went to announce the visitor he was told that there would be a message to be taken to the Reverend Father Gently of St. Stephen's later, and to call for it.

On Tom's calling for it in the evening the Archbishop said:

"I want this delivered in person to Father Gently. Will you see to it? Possibly there may be an answer unless Father Gently says that he will call to-night."

Thomas understood. He would deliver the message in person, and bring the answer.

As he stood in the parlor of St. Stephen's rectory waiting upon the priest who had opened the Archbishop's letter with a somewhat feverish anxiety, he saw a gradual softening of the handsome priest's countenance. Then, as if a cloud had burst in his heart, he turned to the messenger and said:

"God bless our Archbishop. Will you tell him, Mr. Burns, that Father Gently will see him to thank him after the supper hour."

Tom knew that the banker's call that afternoon at the cathedral was for the purpose of canceling accounts in the Archbishop's credit book, to pay notes signed by Father Gently, and his blue Irish eyes filled with moisture.

[TO BE CONTINUED]

TUATILO, IRISH INVENTOR OF TROPES.

THE singing of the *Missa de Angelis* by fifty thousand children at the recent Eucharistic Congress held in Chicago naturally attracted attention to the Irish monk who composed these wonderful melodies and whose creative powers I had the privilege of setting forth in the pages of the ECCLESIASTICAL REVIEW (May, 1924). In fact, the many-sided activities of this extraordinary Irish monk are simply marvelous, and yet are authenticated by credible German historians. Curiously enough, the *Missa de Angelis* has been ascribed to the great St. Thomas Aquinas, on no grounds conceivable save on the title of "Angelic Doctor"; whereas Tuatilo's numerous tropes and other compositions were of a period over three hundred and fifty years previous. Whether the taunt is just that the Irish are strangely *incuriosi suorum,* the bald fact remains that no monograph on this Irish scholar and artist has yet been given to the world by a properly equipped Irish student, vindicating his Irish origin, examining critically his tropes, and pointing out their Irish characteristics adequately.

Tuatilo (otherwise Tutelo or Tuathal), an Irish monk of St. Gall, was the undoubted inventor of tropes. This *genre* of musical composition owes its inspiration to Tuatilo, just as

sequences originated with another Irish monk of St. Gall, Moengal, and were developed by Notker, who died in 912. The Irish musical influence of St. Gall was naturally felt in the dependent monasteries of Reichenau, Rheinau, Choir, Einsiedeln, Ratisbon, Murbach, Augsburg, Constance, Erfurt, Bamberg, Minden, Prüm, Wurzburg, Schaffhausen, Zurich, Freising, etc. Tuatilo can justly claim the honor of having invented tropes—and this *genre* naturally suggests the question: What is a trope?

Tropes may be defined as short verses prefaced, or intercalated, or added to portions of the liturgical text sung at High Mass. These additional words and music appropriate to the texts—whether of the *Kyrie, Introit, Gloria,* etc.—can best be illustrated by an example of the Introit on the Feast of the Nativity (Christmas Day). This Introit begins: "Puer natus est nobis et filius datus est nobis: cujus imperium super humerum ejus, et vocabitur nomen ejus magni consilii angelus." Tuatilo troped it as follows: "Ecce adest de quo prophetae cecinerunt dicentes: *Puer natus est nobis,* Quem Virgo Maria genuit, *Et filius datus est nobis.* Nomen ejus Emmanuel vocabitur: *Cujus imperium super humerum ejus",* etc.

The best authorities are at one in admitting that the oldest known tropes are the work of Tuatilo; but others hold that they were introduced by some wandering unknown monk from Jumièges. However, the evidence for the Troparium in the Abbey of St. Martial at Limoges goes back only to about the year 933 or 936. Tuatilo's tropes were composed before the year 900; in fact some of them may be dated from the year 882. It would seem from the *Casus S. Galli,* edited by Von Kuonau, that some of the earliest specimens of tropes were presented by our Irish monk to Charles III, on his visit to the Abbey of St. Gall, in 883.

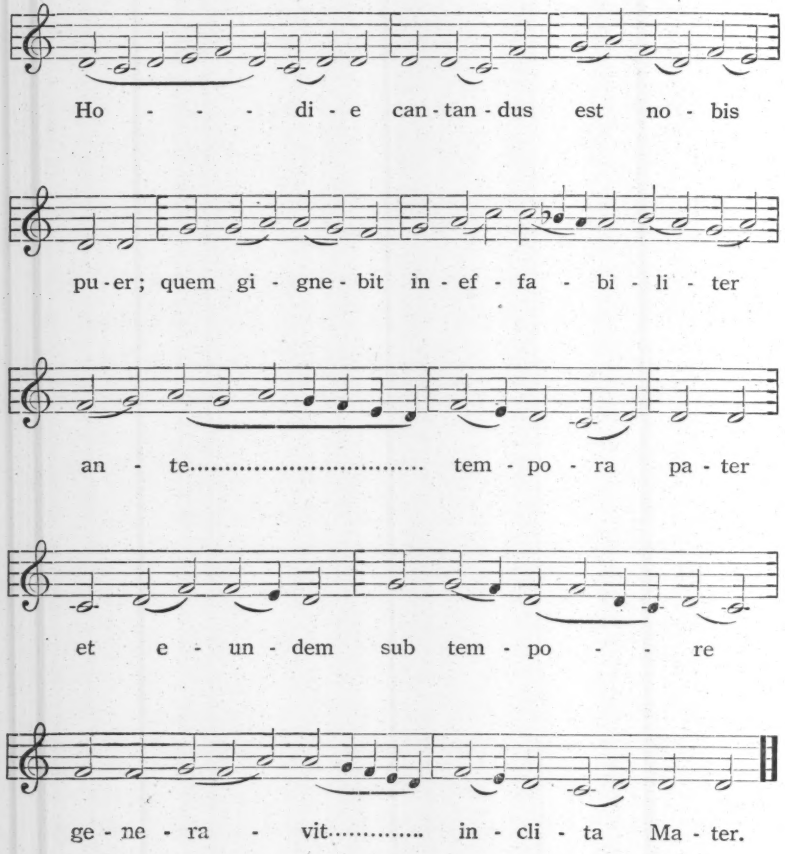
It is agreed that one of the most ancient of tropes is Tuatilo's *Hodie cantandus;* and, further, it is certain that this introit-trope is the bedrock of medieval drama. Gautier, in his well-known work on tropes (Paris, 1886) says: "C'est le premier germe d'un futur théatre; c'est l'embryon qu'il faut presque étudier au microscope." Professor Pollard agrees with this,[1]

[1] *English Miracle Plays,* 1909.

Hodie Cantandus Est

Tropus ad Introitum Missae in Nativitate Domini

Cod. Einsied. 22. **Tuatilo, mon. de S. Gall. †913.**

Abbas et ministri

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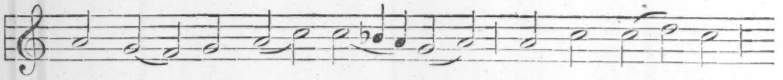
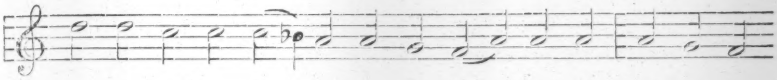
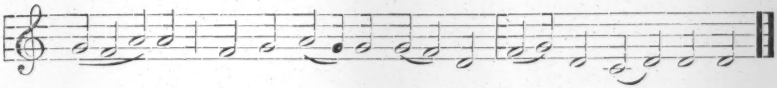
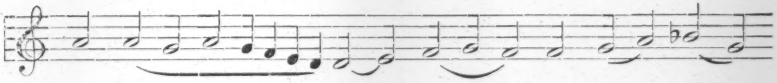
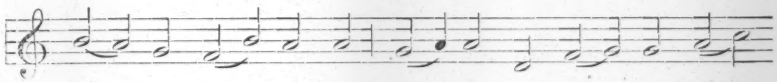


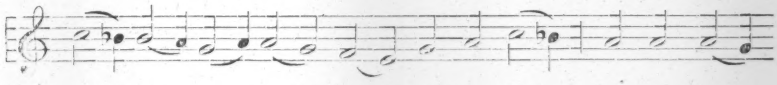


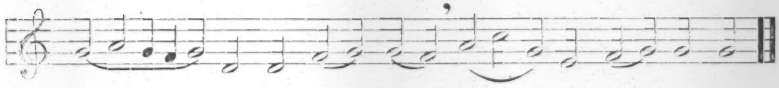


Ministri









Chorus

and so does Professor Karl Young in his *Officium Pastorum*,[2] who dates the trope as from the last decade of the ninth century, and says that "it issued from Tuatilo's ample artistic spirit during the later years of the ninth century": in fact, he has no hesitation in saying that tropes originated with Tuatilo, "who was still living in 912". In short not alone was Tuatilo the author of *Hodie cantandus,* but he was also the actual inventor of tropes. Professor Karl Young says that "the evidence for Tuatilo's authorship of the tropes is, of course, overwhelming", and there is not the shadow of a doubt that the procession of the choir boys to the *Praesepe* or Christmas Crib, with the Antiphon *Puer natus est nobis,* and the trope *Hodie cantandus est,* as established at the Irish Abbey of St. Gall ere the close of the ninth century, must be regarded as true drama. Perhaps, as an item of hymnology, it may be added that the presence of the hymn *Laetabundus exultat fidelis chorus angelorum* in the *Officium Stellae* of the tenth century is sufficient to disprove the oft-quoted statement that the hymn was written by St. Bernard.

Among the tropes written by Tuatilo may be mentioned *Omnipotens genitor, fons et origo,* and *Cunctipotens genitor.* Here it will be of interest to quote the following paragraph from the *Casus S. Galli:* "The melodies Tuatilo composed are strange and easily recognizable, since on the psalter or rotta, on which he excelled, the music sounds sweeter, as appears in *Hodie cantandus* and *Omnium virtutum geminis.* These tropes he presented to Charles to be sung with the Offertory, when the King himself sang it. This King, also, when Tuatilo had composed the Offertory Antiphon *Viri Galilei,* ordered Tuatilo to add verses, which were, as they say, *Quoniam Dominus Jesus Christus cum esset; Omnipotens genitor, fons et origo.* with the following: *Gaudete et cantate,* and, indeed, others; but we mention these in order that you may know how different their melodies are from the others." In addition, Tuatilo troped the *Benedictus* and Communion of the Christmas Mass.

Thus, not alone did Tuatilo invent tropes and compose many beautiful examples of the same *genre,* but he sang his own tropes to the accompaniment of the Irish *cruit,* or small harp.

[2] Wisconsin, 1912.

He introduced the cruit into St. Gall, and he also, according to the *Casus S. Galli,* "played all manner of stringed instruments and pipes better than anyone else". His *Hodie cantandus* was popular not only throughout Germany but was taken up in various European countries. Professor J. M. Clark, of Glasgow University, in his recent book: *The Abbey of St. Gall* (Cambridge, 1926) writes: "No other lesser trope was as famous in the Middle Ages as *Hodie cantandus.* It found a place in the famous Winchester tropes. Three St. Gall tropes long survived the neumes, and are actually to be found in a Bodleian manuscript in Guidonian notation." Tuatilo can be claimed as not only the author of *Quem quaeritis in sepulchro*—the Easter trope—but also of *Quem quaeritis in praesepe*—the Christmas trope—which latter is certainly modeled on the Easter trope. His claim is admitted by Gautier, Milchsach, Mayer, and Gaston Paris.

In reply to the arguments advanced by Professor Clark who essays to show that *Quem quaeritis* cannot definitely be ascribed to Tuatilo, it is only necessary to state that the St. Gall MS. 484, of the ninth century, which preserves the earliest text of the simplest version of *Quem quaeritis,* "contains," as Professor Karl Young writes, "two tropes which are unquestionably the work of Tuatilo, and one of which, *Hodie cantandus est,* is strikingly dramatic in form." It is also remarkable that the Boy Bishop celebration—part of a triple festival from 26 to 28 December—takes its rise at St. Gall, and is duly noted in *Casus S. Galli*—the earliest instance being recorded under date of 911 when King Conrad visited the Abbey—the boys' procession on Holy Innocents' Day completely eclipsing the festivities of the deacons and priests on St. Stephen's Day and St. John's Day respectively. And, it is particularly worthy of note that at the time of this royal visit, in 911, Tuatilo was still alive: his death did not occur till over a year later, namely, 27 April, 913.

It only remains to stress the nationality of Tuatilo, who was at once a monk, composer, inventor, instrumentalist, sculptor, and exorcist, and whose name is certainly Irish, being a very trifling variant of Tuathal (O'Toole). He naturally, as a young cleric, found his way to the Irish Abbey of St. Gall, founded by the Irish monk Cellach, or Gall, about the year 613.

The earliest life of St. Gall was written by an Irish monk of the house about the year 745, as is admitted by Hellmann, while another Irish monk wrote an account of the translation of St. Gall's relics into the new abbey church, in 835. Mark, an Irish bishop, was in St. Gall, in 865, together with his nephew Moengal, previous to which another Irish monk, St. Eusebius had been a visitor there, according to Mabillon, and had been given the Abbey of St. Victorsberg by the Emperor Charles III, in 882. It was quite common for the Irish names to be altered at St. Gall, and thus Moengal was known as Marcellus, Shiel as Sedulius, Maelisu as Iso, Maelmuire as Marianus, Maelmaedhog as Malachy, Cellach as Gall or Gelasius, etc. Of course, it is well known that Notker was a pupil of the Irish monk Moengal, who taught Greek as well as music to the Suabian, as well as to the Irish novices at St. Gall. Irish influences are plainly visible in the St. Gall Psalter, the Folchard Psalter, an Evangelarium, and the *Psalterium Aureum,* written *circa* 870, while Tuatilo executed the magnificent carved ivory tablets still to be seen.

Famous as was Moengal (Marcellus), his Irish pupil Tuatilo was more famous. Even if all proof were absent as to his nationality, his melodies, as found in the *Missa de Angelis* and *Hodie cantandus,* would at once proclaim him to be an Irish Celt, just as the illuminated psalters of St. Gall afford excellent examples of the Irish style of ornament. Tuatilo wrote mainly in the Darian, Phrygian and Lydian modes, and his melodies are characteristically Irish. I append a portion of his famous *Hodie cantandus est* in modern notation.

W. H. GRATTAN FLOOD, Mus.D., K.S.G.

Enniscorthy, Ireland.

Analecta

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

RESPONSA AD PROPOSITA DUBIA

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I.—*De substitutione in choro*

D. An ad substitutionem in choro *in casbus particularibus,* de quibus in can. 419 § 1, requiratur venia S. Sedis vel saltem licentia Ordinarii aut Capituli.

R. Negative.

II.—*De mutatione Superiorum religiosorum*

D. An praescriptum canonis 505 comprehendat etiam Societates, de quibus canones 673-681 agunt, earumque domus, quae non sint vere et proprie religiosae sed externae seu non pertinentes ad Societatem, in quibus nempe sodales pauci numero adhiberi solent, ex. gr., in Seminariis, scholis, nosocomiis.

R. Affirmative ad normam responsi diei 3 iunii 1918.

III.—*De fidei professione*

D. An Superiores in Societatibus clericalibus sine votis, de quibus agunt canones 673-681, fidei professionem ad normam canonis 1406 § 1 n. 9 emittere teneantur.

R. Affirmative.

IV.—*De paroeciis religiosis*

D. An vi canonum 631 § 3; 535 § 3 n. 2; 533 § 1 nn. 3, 4, loci Ordinarius ius habeat exigendi rationes de administratione fundorum legatorumque paroeciae religiosae, de qua in canone 1425 § 2.

R. Affirmative, firmis praescriptis canonum 630 § 4; 1550.

V.—*De impedientibus iurisdictionem ecclesiasticam*

D. Utrum ad incurrendam excommunicationem, de qua in can. 2334 n. 2, sufficiat recursus ad laicalem potestatem causa impediendi exercitium iurisdictionis ecclesiasticae, an requiratur praeterea ut recursus suum sortiatur effectum.

R. Negative ad primam partem, affirmative ad secundam, firmo tamen praescripto canonis 2235.

Romae, die 25 iulii 1926.

P. CARD. GASPARRI, *Praeses.*

Ioseph Bruno, *Secretarius.*

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

CELEBRATIONIS MISSAE DOMI PRAESENTE CADAVERE

In plenariis comitiis Emorum Patrum H. S. C. habitis die 18 decembris 1925 et die 30 aprilis 1926, postulantibus nonnullis locorum Ordinariis, nempe Valentin., Compostellan., Pampilonen. aliisque, propositum fuit dubium: "Utrum Ordinarius, vi canonis 822 § 4, permittere possit, absque indulto Apostolico, celebrationem unius vel plurium Missarum domi, praesente cadavere, quando haec celebratio postulatur a parentibus defuncti".

Re mature perpensa et dubio reformato, quaestiones et responsiones ab Emis Patribus propositae editaeve fuerunt uti sequitur:

I. "Utrum Ordinarius vi canonis 822 § 4 permittere possit Missae celebrationem domi praesente cadavere in loco vulgo *camera ardente*".

R. "*Negative,* nisi agatur de casu aliquo extraordinario, exstante iusta et rationabili causa: et hoc etiam in casu, dummodo cadaveris expositio fiat servato debito decore ac in eodem loco nihil adsit quod sit alienum a sanctitate divini Sacrificii".

II. "Quando censendus sit haberi casus extraordinarius, vi cuius, concurrente iusta et rationabili causa, permitti possit ab Ordinario Missae celebratio, et utrum unius tantum aut plurium Missarum celebratio permitti possit?"

R. "Casum extraordinarium haberi, unaque simul iustam et rationabilem causam, occasione obitus Episcopi residentialis, seu loci Ordinarii, aut personae e principe familia, aut aliter insignis ob merita et benefacta in Ecclesiam vel in rempublicam, vel ob munificentissimas elargitiones in pauperes et egenos; itemque personae huiusmodi privilegio Apostolico iam ornatae; dummodo semper debitae exsequiae expleantur in ecclesia.

"Tunc Ordinarius permittere poterit unius aut alterius Missae, sed non plus quam trium Missarum celebrationem: abrogato indulto Sacrae Rituum Congregationis diei 29 aprilis 1894 et contrariis quibuscumque minime obstantibus; *facto verbo cum SSmo*".

In audientia diei 3 maii 1926 Ssmus Dñus Noster Pius Papa XI, audita relatione facta ab infrascripto Secretario huius Sacrae Congregationis, decisionem Emorum Patrum in omnibus ratam habuit et confirmavit.

M. Card. Lega, *Praefectus.*

L. * S.

✠ Aloysius Capotosti, Ep. Thermen., *Secretarius.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

21 May, 1926: Mr. Richmond Dean, of the Diocese of St. Augustine, Knight of the Order of St. Gregory the Great, civil class.

8 June: Monsignor Michael Joseph Treacy, of the Diocese of of Wilcannia-Forbes, Australia, Protonotary Apostolic *ad instar participantium.*

22 June: Monsignori Arthur B. Strenski and Maurice R. Spillane, of the Diocese of Trenton, Domestic Prelates of His Holiness.

23 June: Mr. Francis Curran, of the Diocese of Trenton, Commander of the Order of St. Gregory the Great, civil class, with shield.

24 June: Monsignor Hugh Kelly, of the Archdiocese of Glasgow, Domestic Prelate of His Holiness.

Mr. Francis Seusenbrenner, of the Diocese of Green Bay, Commander of the Order of St. Gregory the Great, civil class.

26 June: Messrs. Napoleon Drolet, G. S. Ernest Coté and Procole Couillard, of the Archdiocese of Quebec, Commanders of the Order of St. Gregory the Great, civil class.

30 June: Monsignor Joseph Bosetti, of the Diocese of Denver, Domestic Prelate of His Holiness.

8 July: Mr. Horatio Mercier, of the Diocese of Valleyfield, Knight Commander of the Order of St. Gregory the Great, civil class.

10 August: Monsignor Edmond Patrick O'Donnell, of the Diocese of Bathurst, Domestic Prelate of His Holiness.

28 August: Monsignor Francis P. McNichol, of the Archdiocese of New York, Privy Chamberlain supernumerary of His Holiness.

6 September: Mr. Joseph Radcliffe, of the Diocese of Middlesbrough, Honorary Chamberlain of Sword and Cape to His Holiness.

18 September: Monsignor Joseph A. Breslin, of the Archdiocese of New York, Privy Chamberlain supernumerary of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CANONS OF THE CODE answers several inquiries concerning (1) substitution in choir; (2) change of religious superiors; (3) profession of faith; (4) parishes of religious; (5) opposing the exercise of ecclesiastical jurisdiction.

SACRED CONGREGATION OF THE DISCIPLINE OF THE SACRAMENTS decides questions relating to the celebration of Mass at home *praesente cadavere*.

ROMAN CURIA announces officially some recent pontifical appointments.

MARYKNOLL MISSION LETTERS.

The world is much more closely knit together than might be thought and a war in Europe or a strike at home or a dry spell in crops very quickly reacts on other corners of the globe. When England cornered the rubber market and limited its output, every auto owner at home felt the difference. You perhaps might think that we over here are untrammeled by capitalistic squeezings, that we are so far off the beaten track of commerce that we are not touched by modern get-rich-quick "bulls and bears". This is somewhat true of Chinese commodities, but China is affected by every ripple in the sea of commerce. This is especially so of the Kwangtung Province, for the southern Chinese for many centuries have been the expanding business men of China, and almost all emigrants to North and South America, the Philippines, Borneo and Singapore are from the coast that touches the South China Sea. When the oil companies of New York decide on a rise in the

price of oil, it affects not only the autos of America but the kerosene lamps in every village in China.

Even in the few years we have spent in China, there has been a steady rise in prices all along the line and because of China's strong labor guilds an increase in the cost of one commodity is automatically counterbalanced very quickly by an increase in wages in every branch of labor. This is as it should be, of course, and were we other than missioners we should not feel the increase so much.

But as missioners in an almost virgin territory where Catholics are but one in a thousand of the population, we do the one-sided business of buying without selling. We buy the labor of our teachers and catechists, of mason and carpenter, of printing press and farmer, and we sell the priceless gift of God's Church below cost price. For years we have been asking alms to balance our lopsided budget.

All of this might lead to hasty conclusions that the missionary work of the Church is a huge system of poor business methods, and even the most patient benefactor might wonder when we shall begin to teach our Christians to be self-supporting. It might be well, then, to attempt to clear up some misconceptions on this matter.

First of all, it may surprise you, as it did me, that much of our missionary work is self-supporting. Even we missioners are apt to vision the Church in China in terms of units; we see our own little field with its dozen schools and several hundred Christians; we make appeals for a village chapel or an orphanage; we are content with securing the support of one catechist at a time, and our outlook is menaced with the same enemy of all enduring works—parochialism.

When missioners themselves fall into this fault it is hard to demand a wider outlook from you at home. It is inevitable that we stress particular needs; the concrete is more tangible, and bringing an individual benefactor in contact with a single need produces results. Thus has grown up the system of mission begging that, continually employed, has fixed the idea that our missions are unhealthy vines supported from the parent stock with no firm roots in China's soil. Unfortunately there is some truth in this notion and much of our work here has not yet shown its fruits.

Then the mission field, although well organized for efficient work in saving souls, has not organized for publicity. Schools and chapels are built because of real needs, benefactors are catered to as an afterthought. It is almost the contrary of modern business methods.

Above all, foundations that will endure are slowly laid and are not spectacular. Temporary success is often sacrificed in mission work that generations yet to come may benefit.

These are three of many reasons why mission work appears to be less self-supporting than it is. The character of its needs, the absence of organized advertising except of isolated needs, and the slow growth of the Church's planting—all militate against its apparent market value as an investment.

Yet much of mission work is either self-supporting or at least not a liability. Talking of money matters we are handicapped by lack of figures, but we can use round numbers in a round-table talk and perhaps be accurate enough to prove our point. It is a mistake, I think, that mission societies as a rule do not publish their receipts. It seems to me more or less of a duty to benefactors; and far from affecting adversely future appeals, it ought to have a stimulating effect, for there is no other part of the world than the missions where a dollar can be stretched so far, and measured by American standards the result of a small gift is surprising.

Granting for the sake of argument that China received from all sources a million dollars last year for mission purposes and even using this figure as an average for the past ten years, we have the sum of ten million dollars to account for. This is too generous an estimate and is possibly double the amount received. Add to this say another five million dollars for the preceding fifteen years, and we have fifteen million dollars during the present century to account for, but even this overestimated sum would not cover the cost of the chapels and schools erected in China, not to speak of the seminaries, orphanages, hospitals, asylums, dispensaries, and rectories.

I am writing away from my books and have no means of getting at other figures now, but the last Catholic Directory of China and the *Little Atlas of Catholic Missions* of the Propagation of the Faith give us some of the following figures:

Churches and chapels 11,686; other oratories 27,276; schools 12,832; colleges 12; rectories (estimated) 2,000; seminaries major and minor 112; convents (estimated) 500; asylums 70; orphanages 312; hospitals 95; dispensaries 467; presses 23.

It is evident that any attempt at figuring the cost of the above 55,000 buildings is bound to be a mere guess. Prices vary very much in different provinces, and there are simple chapels and more pretentious churches, while hospitals may be a group of native houses or a stately pile of granite. I have had some experience in building schools, chapels, rectories, asylums, a dispensary and a convent, but the cost of materials is so much higher in Kwangtung than in many other provinces that actual figures are worthless. As a compromise let us take the lowest possible figures sometimes alleged as sufficient, though I have yet to meet a missioner who will agree that they are adequate.

Churches at $500 each; total $5,843,000.
Oratories at $100 each; total $2,727,600.
Schools at $500 each; total $6,416,000.
Rectories at $1000 each; total $2,000,000.

But why continue down the line? Here in these four items we have more than the estimated receipts for the past twenty years. It is true that many of the present buildings are much older than this, but it is also true that the Church has more than doubled in size during this period, which has called for remodeling and repairing of old buildings possibly equal to the original outlay.

This does not take into consideration the living expenses of 2500 priests and 3600 Brothers and Sisters, nor of their predecessors during the last two decades, nor the salaries of 26,500 catechists and teachers, nor the refectories in our seminaries and asylums. In fact, these last items—the living expenses of the personnel on the missions—more than equals the annual total of all gifts.

These statements are made not to belittle the generosity of our Catholics throughout the world, not to underestimate the importance of the gifts received, but simply to present conditions as they are on the missions and to prove that much of our work is gradually becoming self-supporting, and principally to account for the sums already spent in China. The missions, far from presenting a hopeless problem of a bottomless pit that

needs to be filled, shows a condition similar to the Church in America. Our Christians are too few to cope with the burden of buildings, but they are showing that they can sustain the Church once built.

For the one appeal that reaches the ears of the American benefactors there are a hundred works that do not appeal because they are well founded and need no help. Our presentation of the conditions of the Church in China is faulty inasmuch as we do not show the whole picture; we do not speak of the splendid hospitals and colleges, of the self-supporting communities, of the steady dribble of gifts from our Chinese Catholics, of their sometimes heroic efforts in founding stations—simply because these do not require help. The recent appointment of three Chinese bishops (or to speak correctly, of one Vicar and two Prefects Apostolic) demonstrates that the Church is gradually becoming able to stand on its own feet.

Why, then, do we have so many appeals still? You will notice that most appeals come from newly started missions, from the less developed sections of China where the Church is still struggling, where everything has to be begun from the ground up, where the missions have no gradually accumulated funds to support new endeavors. Allow sufficient years for these new sections to form a strong nucleus of Christians and the work even here will soon require less help.

Long-founded missions have had the advantage of cheap values in early days; a few decades ago land and labor were comparatively cheap, and mission superiors prudently foresaw the future developments and enhanced values of certain sections, and acquired property which to-day is supporting much of their work. More recent foundations are still dependent on outside gifts, as they have no investments in China. In neither case is there lack of ordinary prudence and common sense; every mission in China as elsewhere throughout the world is striving to become independent of outside help.

It is a pity there is not greater publicity given to the efforts of the natives. So many of our schools and chapels are built entirely or in great part without outside help, and so many of our works are steadily aided by native contributions, that the figures if available would encourage all of us, both the isolated missioner who is struggling with his own problems and the

generous benefactors at home who are more than willing to "help those who help themselves". Many a Catholic in America was cheered by the sight of Mr. Lo Pa Hong of Shanghai during his recent visit, a Chinese who solves daily the problem of supporting two thousand sick and disabled unfortunates; yet there are many others in China who imitate him at least part way.

This revelation of the sturdy character of the Church in China would have important consequences; it would correct the impression that mission life is a haphazard, unmethodical, unbusiness-like proposition; that by some sleight of hand the missioner seems to make a dollar do the work of fifty; that there never will be an end to helpless need; that the Chinese do not appreciate the gift of Faith. It would have an unlooked-for reaction on the Chinese themselves; the publication of what Chinese are doing in other sections would stimulate newly converted or less generous Chinese to imitate their brethren. And the report, far from detracting from the efforts of benefactors at home or of missioners on the field, would stamp their efforts as well placed and carefully nurtured.

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THE COUNCIL OF TRENT AND THE SACRIFICE OF THE MASS.

There was an article of mine under this heading in the April number of the REVIEW. I presented then an analysis of the discussions which took place at the Council of Trent concerning Holy Mass, but I had no opportunity at that time to go into the matter as fully as I wished. I could only deal with what the bishops said, and even with this, not exhaustively. I have since gone over the ground again; and as a preliminary study have examined the discourses of the theologians. From such antecedents the mind of the Council is to be determined.

I.

In all, twenty-six theologians took part in the discussion. These were selected by various groups to be their spokesmen; for there were a great many theologians present, and only a limited number could be allowed to speak.

The points on which the discussion mainly turned were these three:

1. Is the Mass a nude commemoration of the Sacrifice of the Cross, and not a true sacrifice?

2. Is the Mass derogatory to the Sacrifice of the Cross?

3. Is the Mass a sacrifice of praise and thanksgiving merely, and not also a propitiatory sacrifice for the living and the dead?

As is well known, the affirmative of these three propositions was maintained by Luther and Calvin. The aim of the theologians was to establish the opposite from Scripture, Tradition, and reason. But while they were all agreed that the Mass is a true propitiatory sacrifice, and not derogatory to the Sacrifice of Calvary, they differed in certain particulars. Salmeron, one of the Pope's own theologians, who opened the discussion, held that the Sacrifice of the Mass was other than the Sacrifice of the Cross, the latter being bloody, the former unbloody. One only out of the twenty-six agreed with him, Alphonsus Contrearas, Ord. Min., sent by King Philip of Spain. In his view the Sacrifice of the Cross was according to the order of Aaron, while the Mass is according to the order of Melchisedech. Salmeron did not say this in terms, but it is implied in what he did say. So Francis Torres, who followed, understood him. And rightly. For, if there are two sacrifices in the New Law, the unbloody, first offered in the Supper, and the bloody, offered on the Cross, it must needs be that as the former is according to the order of Melchisedech, the latter was according to the order of Aaron. This view was subsequently excluded by the Council, as I point out at page 68 of my book on the Mass. And so we may assume that the Council also excluded the notion, first broached by Salmeron, that in the New Law there are two sacrifices. It will not be out of place to cite here the words that are to be found at page 66 of my book:

"When the Council speaks of Christ being immolated in an unbloody manner in the Mass, all that it means is that the blood is not really shed there as it was on Calvary, but only in a mystical manner. Now this mystical shedding of the blood, being wholly relative to the real, the symbol and image of the real, does not constitute an immolation formally distinct from it, seeing that an image does not differ formally from that of

which it is the image. And as in the Mass the matter is also the same, for the Victim is the Victim of Calvary, it follows that the bloody sacrifice differs neither formally nor materially from the unbloody, but is, as has been always and everywhere believed, the self-same. Hence, as the Council teaches, it has no fruits of its own, and does but apply to men the fruits of the Sacrifice once offered on the Cross".

Peter de Soto, a Spanish theologian of note, also one of the Pope's own, speaking of the Mass said: "As it is one and the same with the Sacrifice of the Cross it is not derogatory to it. Christ daily and perennially offers Himself by the hands of His priests, and so is called Priest forever according to the order of Melchisedech". He knows of but One Sacrifice of the New Law.

Ferdinand Fricius, also a Spaniard, sent by King Philip, argued at length to the same purpose. The Mass is not derogatory to the Cross since the same Christ is offered. When it is said that by one oblation He hath perfected forever them that are sanctified, we are to understand the last sacrifice of all which took the place of all preceding sacrifices. It is said to be "one" because it is one and the same with that of the altar. Christ offered Himself in the Supper, and what He did He bade the Apostles also do, as Cyprian says (Ep. 3, n. 2.). To the objection that Christ was once offered he replied that Christ Himself it is who consecrates. The priests hold the place of Christ. The Victim, the Sacrifice is the same. The Sacrifice of the Cross is one and sufficient, but avails us not unless it is applied, which is done through the Mass.

To the same purpose again Ferdinand de Bello Giglio, sent by King Philip. There is no religion without sacrifice, he argued; therefore the Christian Religion has its sacrifice. But in the Church there is no sacrifice except the Mass. Therefore the Mass is a sacrifice. Nor does this make void the sacrifice of the Cross, because that is applied by the Mass, and it is the same.

So far from being derogatory to the Sacrifice of Calvary is Holy Mass, said James Ramirez, also sent by King Philip, or throwing it into the shade, as Luther asserted, it serves rather to bring it into the light; for, though Christ is offered again and again He does not merit again and again. The Sacrifice

of the Cross is applied to us by the Mass, according to the dispositions of him who offers or for whom it is offered.

Francis Ferrerius, O.P., sent by King Sebastian of Portugal: Though we have it not in Scripture (expressly) that the Mass is a sacrifice, we have it from Tradition, which is of equal authority with the Scripture.

On the other hand, Didacres de Paiva, also sent by the King of Portugal, maintained that the Sacrifice of the Mass was proved by Scripture. On the question of its relation to the Sacrifice of Calvary both of these theologians were silent.

Melchior Cornelius, sent by the King of Portugal: Christ on the Cross did not offer according to the order of Aaron but according to the order of Melchisedech, and after the manner of Aaron.

Fredericus Pandasius, of Mantua: Our Sacrifice differs in many respects from the sacrifices of the Old Law, but does not differ from that of the Cross, though the manner (*modus*) is different. Nor is the Sacrifice of the Cross thrown into the shade by the Mass, but brought into the light since it is the same, and is represented and applied by the Mass.

James Cuvillonius, S.J., sent by the Duke of Bavaria: The Mass is not derogatory to the Sacrifice of the Cross, since it is the same sacrifice.

John Francis Lombardus, Neapolitan: Christ is truly offered in the Mass as He was on the Cross, though in a different manner. As for the objection put forward by the heretics that Christ on the Cross by one oblation perfected those that are to be sanctified, that is true; but the sacrifice in the Eucharist does not differ from it, though the manner is different. The Mass is not derogatory to the Sacrifice of the Cross, since it is the same, but this unbloody, that bloody.

Gaspar Villalpando, Spaniard: The Mass is a true sacrifice, else Christ's promise to be with the Church always has failed. When they say that Christ was offered once, I reply that the sacrifice is the same, as St. Chrysostom affirms (Hom. 17, nn. 2, 3). The Mass is not derogatory to the Sacrifice of the Cross since it is the same.

Octaviavus Carus, Ord Min., Neapolitan: As the Mass is the same as the Sacrifice of the Cross, and as that was propitiatory, so is the Mass, which Paul confirms in the fifth chapter of the

Epistle to the Hebrews (He says fifth but he means seventh and following).

Caesar Ferrantius, secular priest: If the Sacrifice of the Cross profited the living and the dead, so also does the Mass, since it is the same sacrifice.

Franciscus de Sanctis, Spaniard: The Mass is propitiatory as was the Sacrifice of Calvary, since it is the same sacrifice.

Aloysius de Burgo, Ord. Min.: Though the Mass is celebrated by the priest the whole action is Christ's. . . . It is not derogatory to the Sacrifice of Calvary, because it is commemorative and applicatory of it.

The other theologians who spoke said nothing to the purpose. They dealt with some of the other questions that were set for discussion, of which there were thirteen in all. The attention of the reader is again directed to the fact that besides Salmeron only one maintained that the Mass is other than the Sacrifice of Calvary, there being, in this view, two sacrifices in the New Law, a bloody and an unbloody. All the others hold to the traditional belief in the One Sacrifice, and ring the changes on the affirmation that the Mass is a true propitiatory sacrifice, because it is the same as the Sacrifice of the Cross; not derogatory to the latter, because it is one with it.

The exact words of Alphonsus Contrearas, who agreed with Salmeron, may be cited here: "There are two sacrifices, the one bloody, the other unbloody; that was according to the order of Aaron, this according to the order of Melchisedech". This would also involve two priesthoods in Christ, and was already excluded by St. Paul, who connects the priesthood according to the order of Melchisedech with the "one oblation" consummated on the Cross. Strangely enough, Contrearas goes on to affirm that "the Mass is not derogatory to the Cross, because it is the same sacrifice". This is a case of loose thinking and speaking. If the Mass is a different sacrifice from that of the Cross, offered according to a different rite, how is it the same? The word "sacrifice" properly speaking, means not the priest, nor yet the victim, but the action of the priest in offering and immolating a victim according to a certain rite. Where the rite is different, there the action is different, and the sacrifice different. The other theologians speak by the card, and find the true answer to the three questions in the common

affirmation that the Mass is a true sacrifice, that the Mass is a propitiatory sacrifice, that the Mass is not derogatory to the Sacrifice of the Cross, because it is one and the same. In vain will you seek an answer to the objections of Luther and Calvin on the assumption of Salmeron and Contrearas that there are two sacrifices in the New Law.

II.

The theologians kept strictly to the questions set to them. They did not at all consider the question which so exercised the congregation of bishops later on, whether, namely, our Lord offered Himself in the Supper. This was a moot point in the theology of the time, which appears to be the reason why those who made the first draft of the decrees omitted it altogether. A distinct majority of the bishops ruled that it should be inserted, though a strong minority, which included the Papal Legate, Cardinal Seripand, stood opposed to this. The mind of the minority was that nothing should be said of the offering in the Supper, as being not clearly affirmed in Scripture, and that the Sacrifice of the Mass should be rested on Tradition. See *The Sacrifice of the Mass* by the present writer, pp. 48-50. But the argument of Lainez was unanswerable. If our Lord did not offer in the Supper, neither are we offering in the Mass, since we are only doing what He did and bade us do. Carried to its logical conclusion, however, the argument results in this other statement: If our Lord did not offer His Passion in the Supper we are not offering it in the Mass.

There arose at this point a further question, still more difficult of solution. Was the offering in the Supper a complete sacrifice? Lainez maintained that it was. Eleven others held the same view, to whom, now I find, are to be added *Montismarani* (Antonius de S. Michele Ord. Min.) and *Lucensis*. The former argues thus against the objection that a complete sacrifice in the Supper would be derogatory to the Sacrifice of the Cross: "The blood shed in Christ's circumcision merited for us, therefore Christ's Passion was superfluous. This does not follow because it was not shed as the whole price of our redemption; so with the offering in the Supper".

With this Lainez agreed: "When it is said the Passion of Christ redeemed us, the Passion included all the acts of Christ.

So the Cross was the consummation of all the sufferings of Christ".

With this view of Christ's Sacrifice I have dealt in the July number of the REVIEW, where I point out that it overlooks two things, (1) that Christ is Priest according to the order of Melchisedech, and (2) that the formal outward offering of His Sacrifice was not made until He made it in the Supper according to the rite of Melchisedech. Before then His sufferings were meritorious, but not by way of sacrifice. Sacrifice is the supreme act of public worship, and neither in the Old Law, nor in the New, nor even among pagan peoples, has it ever been offered without outward rite and ceremony. Christ's consecration of Himself in the Supper was the outward, ritual oblation of His Sacrifice for sin.

I pointed out, in the April number, that, of the minority who stood for a complete sacrifice in the Supper, some (one or two) made it propitiatory but not redemptive; others conceived of it as being according to the order of Melchisedech, while that of the Cross would be according to the order of Aaron; others still, as a sacrifice of praise and thanksgiving merely; while two or three held that the mystic immolation made the Supper, and makes the Mass, a complete sacrifice. The first of these opinions is without foundation, involving, as it does, a distinction without a difference. The second and third were ruled out by the Council itself. There remains the fourth, on which the Council did not pass, except by implication.

The theory of the mystic immolation is open to no end of objection. It is too evidently a makeshift. The mystic is not an outward and objective immolation, which true sacrifice requires. It exists only in the faith-illumined intellect. It is nothing in itself apart from the real, to which it is wholly relative. It is not formally distinct from the real, as a shadow is not formally distinct from the substance, and an image not formally distinct from its object. It is that in the subjective order which the real is in the objective, and without the real would not at all exist. The mystic immolation in the Supper looked onward to the real immolation on the Cross. It was but the shadow which the Coming Event cast before. It marked our Lord off as the Victim designate, but no more entered into the essence of His Sacrifice than the shadow enters

into the essence of the substance. Had not the blood-shedding on Calvary followed, we should still have been without our sacrifice for sin. The poet Virgil tells of an animal destined for the altar that escaped with the vitta or sacrificial fillet on its horn. But even the pagan knew better than to imagine that the placing of the vitta effected a complete sacrifice.

Lastly, if there had been a complete propitiatory sacrifice in the Supper by virtue of the mystic immolation, the world would then have been redeemed. This precisely was the difficulty felt by the large minority who at first opposed any declaration by the Council of an offering in the Supper. They conceived of it as derogatory to the Sacrifice of Calvary. They feared it would evacuate the Cross. Let me make two or three citations:

Canadiensis: Christ did not offer in the Supper to expiate sin, for this He did only on the Cross.

Achadensis: Christ did not expiate sin in the Supper, as this was reserved for the Cross.

Mutinensis: Christ did not offer a propitiatory sacrifice in the Supper, for this would be the same as to say that the world was redeemed in the Supper.

Brugnatensis: Christ did not offer in the Supper; for if the offering was propitiatory, the Sacrifice of the Cross would have been superfluous.

The difficulty was solved by the bishops who put the beginning of the propitiatory sacrifice in the Supper and the consummation on the Cross. These formed, as stated in my former article, the great majority of those who spoke on the subject. To the forty-three bishops then mentioned must be added seven others, making fifty in all. I will make a few citations:

Senogalliensis (Urbanus de Ruere): The Supper was not propitiatory save in an inchoative way, else propitiation would have been made in the Supper.

Veglensis (Albertus Dumius): No sacrifice is expiatory but that of the Cross. If the Supper was the Sacrifice of the New Testament the Testament is of no effect save by the death of the Testator, which was on the Cross.

Segobiensis (Martinus de Ayala, Bishop of Segovia): The New Testament was made in the Supper. But St. Paul tells

us that not without blood is the Testament dedicated. Now, it was on the Cross the Testament was confirmed when the blood was shed.

Lanicianensis (Archbishop Leonardus Marinus O.P.: The words "Hoc facite" do not signify that Christ had offered, but should be understood to mean: "Make this Body", which was presently to be immolated on the Cross.

Let me make an end of citation with the words of *Sutrinus*, which deserve to be writ in golden letters as embodying a truth consecrated by the professed faith of Christendom for nineteen hundred years:

WE HAVE NO SACRIFICE BUT THAT
BY WHICH WE WERE REDEEMED.

When the final vote was taken, there were but two dissenting voices. Let the reader judge for himself who carried the day—those who separated the Supper from the Cross from which the Mass is inseparable; or those who, uniting the two, affirmed One Sacrifice for sin, begun in the Supper, finished on the Cross, continued in the Mass from the rising of the sun to its going down.

One word more. All the current theories about the Mass separate the Supper from the Cross, making it a complete sacrifice.

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REFUSAL OF CHRISTIAN BURIAL.

Qu. 1. John never goes to Mass, nor does he, as far as we can ascertain, go to confession or receive Holy Communion. He has been requested, and even warned by his pastor, that if he dies his body will not be permitted to be carried to the church for a Mass of Requiem, even if he receives the Sacraments before dying. Canon 1215 says, "Unless a grave reason stands in the way, the bodies of the faithful are to be brought to the church," etc.

May the attitude of John as above indicated be taken as a "grave reason", and the Mass of Requiem refused?

2. A woman, whose husband is alive, and lately visited the parish, but who has been away from his wife for many years—she thinking him dead, and after much inquiry, married before a judge another

man—a Catholic (by baptism only) is now living with the second man and is a disgrace before the neighbors. If when dying she repents and receives the Sacraments, may the pastor permit her body to be brought to the church for a Mass of Requiem? The people can understand fully how public sinners can confess and receive the Sacraments when near death, but somehow they are perplexed to find that such persons have all the respect and honor of a Mass of Requiem, which they think should be given only to worthy and loyal Catholics.

Resp. The compassion of the Church to the erring when it is a question of granting or denying ecclesiastical burial excites surprise until we consider just what the denial of Christian burial means. It implies that, as far as human judgment can go, the person denied Christian burial has been lost, is no longer within the saving limits of the Communion of Saints. As an effect of the denial, there follows the denial of any Requiem Mass, even an anniversary, and any public funeral offices (Can. 1241). This is indeed a hard saying, and explains why the Church seems at times to go to extreme lengths to accord Christian burial to her children.

The legislation on the granting of ecclesiastical burial is found in Canons 1239-1241. "All baptized persons should be granted ecclesiastical burial, unless they are expressly deprived of the same by law" (1239 § 3). The following are deprived of ecclesiastical burial unless before death they give some signs of repentance.

"I. 1. Notorious apostates from the Christian faith or those who have been notoriously affiliated with a heretical or schismatical sect, or with the Masonic sect, or other societies of the same kind.

"2. Excommunicated persons or persons under interdict after a condemnatory or declaratory sentence.

"3. Those who committed suicide by deliberate design.

"4. Those who died in a duel or from a wound received therein.

"5. Those who have ordered that their bodies be cremated.

"6. Other public and manifest sinners.

"II. If any doubt arises in the above cases, the Ordinary should be consulted, if time permits; if the doubt perseveres, the corpse should be given ecclesiastical burial, but in such a way as to avoid scandal."

The judge in each case is the pastor or priest who assists at the funeral. It is apparent that the judgment of the individual pastor is restricted by the terms of the law. Only in cases of which express mention is made can there be any question of the denial of Christian burial and then only when there is no "dubium iuris vel facti". Furthermore, in no case can ecclesiastical burial be denied to anyone who before death manifested signs of repentance. It is not necessary that a priest have been summoned; any sign of repentance suffices; and the testimony of one witness will suffice to establish the fact of repentance.

The chief difficulty encountered is in the sixth class: Who are considered as public sinners? Genicot explains the term as follows: "Public sinners are those whose grave sins are generally known, such as those living in public concubinage, or those who have been civilly married. The term embraces those who die in the very act of grave sin, as a brigand killed by the one he desired to kill, and those who openly and obstinately refuse the Sacraments, with the knowledge that death is near."

"Ecclesiastical burial should not be denied to those who refused the Sacraments deluded with the hope that life would be prolonged, or if their impenitence is not public, provided that they have not committed other sins by which they are already considered public sinners. In general, ecclesiastical burial should not be denied to those concerning whom even one witness testifies that they have made some sign of repentance, such as asking for a confessor, kissing sacred things, calling upon God. Care should be taken that these signs be made public. Finally those who die in an intoxicated condition should not be deprived of ecclesiastical burial, since there is room for doubt as to whether their condition was fully voluntary or gravely sinful."

The question now arises: Is John to be considered a public sinner? An occasional neglect of the Paschal precept would not prove this. No penalty is attached to the law for this neglect. It is a grave sin but not in itself a public sin which would entail the denial of Christian burial.

There is a belief, even among some priests, that neglect of the Easter duty entails of itself the denial of Christian burial.

This penalty was indeed added to the original decree of the Lateran Council: "Alioquin et vivens ab ingressu ecclesiae arceatur et moriens Christiana careat sepultura." It was the common opinion of theologians (St. Alph., VI, 295) that the penalty was "ferendae sententiae". In the course of years it fell into desuetude, and it was not incorporated in the code.

The pastor of John was in error when he threatened the refusal of a requiem, because it is at most doubtful "dubio iuris" that John is a public sinner; he was more gravely in error when he threatened refusal of burial rights even if John received the last Sacraments, as he then acted in contradiction to Canon 1239 § 1. With regard to the second case, the woman in question is beyond doubt a public sinner. By a public act before a judge she manifested her intention to live in adultery, and carried this intention into effect. She has therefore forfeited her right to Christian burial. If however, she shows signs of repentance before death, the pastor not only should permit a Mass of Requiem but he is bound by law (1239) to grant her Christian burial.

The law however contains the wise proviso that all scandal should be avoided. Hence, though an ecclesiastical burial is granted, the rites should be carried out without solemnity, in order that no suspicion of venality be incurred and also because it is not expedient that high honor be paid to those whose lives have been scandalous, though they repented late. The Holy See in three decrees, (cf. *Anal. Eccl.*, 1898, p. 338, 335) has granted Christian burial to suicides, public sinners who have repented, and members of forbidden orders who repented, but with the clausula, "vetitis tamen pompa et solemnitatibus". In many dioceses the Ordinary reserves to himself the judgment as to the degree of solemnity to be observed in these cases.

THE "TAMETSI" DECREE IN THE UNITED STATES.

Qu. In what parts of the United States was the *Tametsi* promulgated?

Resp. The decree *Tametsi* of the Council of Trent on clandestine marriages was in force in the following places in the United States according to the Fathers of the Third Council of Baltimore (*Acta*, cvii):

1. in the whole province of New Orleans;

2. in the province of San Francisco, with the territory of Utah, except that part of the same territory which lies to the east of the Colorado River;

3. in the province of Santa Fe, except the northern part of the territory of Colorado;

4. in the Diocese of Vincennes;

5. in the city of Saint Louis, and in the places called Saint Genevieve, Saint Ferdinand and Saint Charles in the Archdiocese of Saint Louis;

6. In the places called Kaskaskia, Cahokia, French Village and Prairie de Rocher in the Diocese of Alton.

LEGAL STATUS OF CHILDREN OF PARENTS MARRIED "CORAM SOLIS TESTIBUS".

Qu. What would be the legal status of a child born from parents married "coram solis testibus, etc." as given in the second part of the first paragraph of Can. 1098?

Resp. Children who have been born of a marriage which has been contracted "coram solis testibus", under the conditions specified in canon 1098, are legitimate children in the fullest sense of the term. This is made manifest by collating canon 1098 with canon 1114. In canon 1114 we read that legitimate children are those born of a valid marriage; canon 1098 declares that, given certain conditions, a marriage contracted "coram solis testibus" is a valid and licit marriage. The children of such a marriage are therefore legitimate, since they are born of a marriage contracted according to the form prescribed by the Church for such extraordinary conditions.

ENGLISH MANUALS OF CANON LAW.

Qu. Can you give me a list of books which have been written in English on the new Code of Canon Law?

Resp. The literature on the new Code of Canon Law is not very extensive in English yet. The following list contains the books which have come to our attention, but does not pretend to be exhaustive. It affords a fair estimate of the work that has been done in English on the Code.

Augustine: A Commentary on the New Code of Canon Law (eight volumes).
The Rights and Duties of Ordinaries.
The Pastor according to the New Code of Canon Law.
Ayrhinac: Marriage Legislation in the New Code of Canon Law.
Penal Legislation in the New Code of Canon Law.
General Legislation in the New Code of Canon Law.
Constitution of the Church in the New Code of Canon Law.
De Smet: Betrothment and Marriage; 2 vols. trans. by Fr. Owens, S.J.
Dolphin: The Busy Pastor's Guide.
Farren: Domicile and Quasi-Domicile.
Lanslots: A Handbook on Canon Law (revised).
Papi: Religious Profession.
The Government of Religious Communities.
Simon: Faculties of Pastors and Confessors.
Slater: Points of Church Law.
Trudel: A Dictionary of Canon Law.
Woywod: A Practical Commentary on the New Code of Canon Law (2 vols.).
The New Canon Law in its Practical Aspects, reprinted from the ECCLESIASTICAL REVIEW.

To these must be added the valuable monographs on various sections of Code Legislation which have been published as dissertations at the Catholic University, which reflect patient research and wise direction.

MODERN PRACTICES AT BURIALS.

Qu. Are there any ordinances of the Church against the introduction of artificial methods in connexion with the burial of the dead in the Catholic ritual, such as lowering devices, mechanical conveyance of the corpse up the aisles of the church at Requiems, artificial grass at the grave, and the like?

Resp. No specific declaration has been found prohibiting the methods mentioned in carrying out the funeral rites. The

Roman Ritual prescribes nothing as to the method of lowering the body into the grave. Van Der Stappen (*Sacra Liturgia*, IV, 273) merely writes, "Postquam Clerus e Coemeterio discesserit, feretrum dimittitur in sepulcrum et sepelitur". It is presumed that the lowering is done in a fitting manner and there appears to be no objection to a mechanical device for this purpose.

The Ritual states that the body should be carried by bearers from the house to the church and placed by the bearers in the middle of the church. This would exclude the use of any mechanical conveyance both within and without the church and in fact there is an old decree found in Feraris (*Prompta Biblioth.* s. v. Cadaver, 13) in which the use of a closed carriage for the transportation of the body is prohibited. The custom however persisted and the Congregation of Sacred Rites (*Decr. Auth.* 3212) declared that the body may be transported to the church and cemetery in a carriage drawn by horses. This is justly extended by commentators to the use of an automobile (Coronata, *De Locis et Temp. Sacris*, 231). It cannot as readily be extended to the use of a vehicle in the church, but the use of such a vehicle cannot be easily condemned, provided the bearers assist in some way in the progress of the body to the designated place.

The use of artificial grass is in line with the modern tendency to exclude from burial all the aspects considered unpleasant. It might be possible to discover in this an attitude which is not in harmony with the Catholic mind, but no decree expressly forbidding it has been found.

PRAYER AT THE ELEVATION OF THE HOST.

Qu. An indulgence may be gained at the Elevation of the Sacred Host by looking upon It and saying, "My Lord and my God".

Does the celebrant of the Mass gain the indulgence if he pronounces the words?

Is this indulgence gained again by looking upon the chalice containing the Precious Blood, as it is lifted up at the Consecration?

Should the children be taught to say these words aloud in unison at the Elevation?

Resp. The celebrant may think this devotion, but what he is to say aloud at the time of the Elevation is prescribed by the rubrics of the Missal.

As for the faithful, children included, they should say the words by which the indulgences is gained "submissa voce", (that is privately, like the usual prayers said by them devotionally), while looking at the Sacred Host, which is the Body and Blood of Christ, the Man God.

FOUNDING A RELIGIOUS CONGREGATION.

Qu. A member of a mission parish where I was recently on a visit consulted me regarding the proper manner of forming a religious congregation of young men who would devote themselves to the work of catechizing in parishes under pastoral direction. He had read much of the need of catechists and the good these can do in the foreign mission field. But it occurred to him from experience among the laboring classes in different parts of our own country that there was no less need of such help among the people in towns and villages of the States.

He was willing and anxious to devote his life to this work, and in talking of it to others found a number of young men equally well disposed. He consulted his pastor, who put him in charge of the Sunday school, and told him "to go ahead".

Now "going ahead" was not very definite. They were willing to work, but they needed a leader, a rule, an apportioning of duties in circumscribed fields of activity; in other words, authority and organization. The pastor had mentioned the matter to the bishop, and there it rested.

What could I advise the young man to do? He has excellent recommendations, has an ordinary education, knows his religion, and though not able to endow an institution by financial means, could and would earn his living like any other able-bodied and well-disposed workman. I told him to consult one of the Paulist Fathers. They would know the field and find opportunities for work of this sort. On suggesting that he apply for counsel to a certain religious whom I know to be a capable judge, he told me that he had already done so and that the Father had said: "Why not come to us? We need brothers and you would be doing God's work, which is the main thing." This did not quite satisfy the youth, who felt that he might have to spend his life as doorkeeper or sexton or dish-washer in the pantry, if he had once vowed obedience. What he wanted to do was to teach catechism and to help in pastoral work where priests needed such help as visiting the sick, instructing converts, doing social community work, and the like.

Has the REVIEW anything to suggest in such a case?

Resp. The young man would probably find good counsel if he approached the sympathetic head of a large diocese, where the need and the opportunities for the services as outlined above exist in equal proportion. In cities like New York, where women are doing just such work as this and proving a powerful aid to pastors, methods tested by experience and support would be at hand to guide and protect men willing to give their service in the cause. It is under similar conditions that vocations to the religious life in a distinct sphere of activity develop and prosper. Read the histories of Ozanam, St. Joseph of Calasanza and similar accounts of origins in religious organization. The chief lever is of course doing the work actually lying before you by which both opportunity and ability are developed. God watches over and furthers these designs in His own way. In drafting rules one must take into account the *Normae* or principles laid down by the Holy See with a view of future approval—which takes the form successively of (1) Decretum laudis—encouragement; (2) approval of the working institute; (3) approval of the Constitutions which govern it, by way of trial; and finally (4) Apostolic Approbation and Protection.

THE TABERNACLE VEIL.

I.

Qu. A marble altar recently built in this chapel has a double tabernacle for safety sake. Is it necessary in this case to have the silk curtains prescribed by the rubrics, for the outer marble door, as this door protects the inner door and the veil behind it? We understand that the curtain on the outside may be dispensed with in case of preciously ornamented tabernacles, and that many churches do not have the curtains prescribed by the rubrics for the outside door.

MONIALIS.

Resp. The veil of silk prescribed by the rubrics is not intended as a protective covering, but as a mark of reverence indicating devotion toward the Real Presence of the King on the altar. It serves a purpose similar to that which makes courtiers who wait on the king in his palace change their dress on various festive occasions. Hence this curtain is not only to be of precious material but is to be changed in color with the

liturgical celebration of the Mass, the banquet at which the King presides. The little lamp in front of the tabernacle suffices indeed to indicate the presence of the King, but it is like the star showing where He dwells. The robes of reception are the silk curtains. Hence the desirability of making them not only precious, but of bestowing the greatest possible attention to their being in harmony with the feast or season, the mystery or saint of the day whom the King honors.

It is true the Sacred Congregation has declared that the absence of curtains may be *tolerated* where the tabernacle is exceptionally precious, because in that case the object of the veil as an ornament is supplied by the permanent and superior beauty of the material and form. It is unchanged, like the uniform of the officer or the garb of religious permanently waiting on their royal Spouse. But in all other cases the veil, of the proper material and color, is part of the liturgical worship, like the changing precious vestments of the priest.

Missionary conditions, which at times entail poverty and kindred hindrances, have made us neglect this element of the prescribed liturgy until it has become a custom producing callousness. But those who realize what the Presence in the tabernacle means will no more forget the Heavenly King and the propriety of attending Him with external formality than they would forget daily to prepare the chamber of a royal or pontifical guest in their own house.

II.

Qu. In the *September* number of the REVIEW, page 303, lines 1 and 2, I read: "Whenever the tabernacle door is richly ornamented, the veil is omitted; nor is there any decree condemning this practice."

Again in line 18, it approves the following: "The tabernacle veil is not obligatory where the tabernacle door is richly decorated."

Is not this misleading the readers of the REVIEW? As a matter of fact *there is* a decree S. R. C. condemning this practice.

Nor is it clear why the REVIEW mentions only the door of the tabernacle as richly ornamented, since the whole tabernacle is supposed to be surrounded by a veil, not the door only.

For brevity's sake I will simply transcribe from a Manual of Rubrics the references to these decrees, with their respective numbers in the *Collectio authentica*, italicizing the parts contradicted by the REVIEW.

"Tabernaculum debet esse *integre* coopertum conopaeo coloris albi, vel festo aut officio convenientis, in Missis vero defunctorum coloris violacei, nunquam nigri (3035, 3562), *etiamsi ex argento, auro, vel alia pretiosa materia confectum sit* (3520); *et consuetudo non adhibendi conopaeum servari non potest*" (1 Julii 1904; 4137). For these decrees see also Wapelhorst, n. 9. See also the article in *Emmanuel,* December, 1925, and ECCLESIASTICAL REVIEW, November, 1924, page 523.

These remarks have nothing to do with the discussion in the REVIEW as to which is the proper indication of the Eucharistic presence, the lamp or the veil.

However, to say a word about that also, is it so *"certain",* as the REVIEW would have it, that the light, because it is of more rigorous obligation than the veil, "is a much clearer sign of the Sacramental Presence than that which may be omitted" (the curtain)?

First: Some prominent liturgical authors think otherwise: for instance, Haegy, *Manuel de Liturgie,* edition 1923, page 46, who says of the veil: "It is the *only certain indication* of the presence of the Blessed Sacrament in the tabernacle" (literal translation). Also M. de Conny, *Les Cérémonies de l'Eglise,* page 110, speaks of it as follows: "It is the indication by which one will recognize the presence of the Sacred Species. For the canopy must be placed on the tabernacle whenever the Sacred Host is left in it, and it is to be taken off whenever the tabernacle is left empty." (Both these authors were consultors of the S. R. C.)

Of course, to the last remark you may reply, that in like manner the lamp is put out whenever the Blessed Sacrament is removed. True. Still there may be other lamps burning in the vicinity of the altar, before relics or statues. If, as the REVIEW rightly states, relics may not be placed in the tabernacle, they may however be kept near or even *on* the altar, v. g. between the candlesticks. The Missal, in the "Ritus celebrandi" (IV, 5), giving directions for incensing, expressly supposes relics on the altar.

Second: The clause, "That which may be omitted", is a gratuitous assumption in the light of the above decrees. (See also the authors quoted above, and Fortescue, *The Ceremonies,* page 6.)

Where the rubric about the veil is not observed, as the S. R. C. insists it should be, naturally the lamp is the only indication of the Eucharistic Presence. But where it is observed (and you will admit that no laws of the Church should be disregarded without sufficient reason, even if binding less strictly than some others), where it is observed, I say, surely, the presence or absence of the veil is a clear indication of the presence, or absence, of the Holy Eucharist on or from the altar where it is usually kept. How can the lamp, which serves also other ends, be a *clearer* indication?

Does it not seem logical to put it like this: Not that which is of stricter obligation, but that which is *exclusively* an indication of the presence of the Blessed Sacrament in the tabernacle is *per se* the clearer indication. This seems to be the way the authors above quoted understand it.

Resp. There is no doubt of the obligation to mark the altar on which the Blessed Sacrament is kept, not only by the presence of a burning lamp, but by an outward protection which serves at the same time as a distinctive decoration in harmony with the liturgical worship offered at the altar.

The latter takes preëminently the form of a baldachin or curtained structure surrounding the tabernacle or ciborium in which the Sacred Host is kept. Where the tabernacle itself is a solid structure of stone or marble, the baldachin may be dispensed with, as the *Caeremoniale Episcoporum* (Lib. I, cap. 12, nn. 13 et 14) states: "Si adsit tale ciborium ex lapide aut ex marmore confectum non est opus umbraculo, sed ipsum ciborium floribus frondibusque exornari poterit." At times too the form of the tabernacle (ciborium) does not permit the arrangement of a baldachin: "nec aptari commode potest" (ibid. cap. 13, n. 3).

Where the baldachin is dispensed with, the liturgical rule demands that the tabernacle be ornamented by the distinction of a precious veil, either white or preferably of the liturgical color of the feast. This veil is supposed to cover the entire tabernacle, much as is covered the pyx or golden vessel in which the Sacred Host is kept. Since the form or structure of the tabernacle of stone or precious material which fits into the altar retable, frequently hinders a complete covering, the purpose is served by a veil in front of the tabernacle door, as Wapelhorst (19), to whom our correspondent refers as authority, puts it: "vel saltem in fronte dependens."

Now as to the non-compliance with this prescription, the Sacred Congregation recognizes, and the Roman practice confirms various conditions which excuse from the law and which permit the practice of omitting the veil as a liturgical decoration for the tabernacle containing the Blessed Sacrament. One excusing reason is the danger of gathering dirt by the use of the veil. This may occur in hot climates where insects collect in the folds of a veil. In such case the Ordinary is free to dispense according to his judgment.

"Num in casu permittere possit ut SS. Eucharistiae Sacramentum recondatur in Tabernaculo quin istud conopaeo adornetur." *Resp.* "Prudenti arbitrio Ordinarii qui provideat attentis loci conditionibus" (S. R. C., 27 July, 1878; Vic. Apost. Guinea).

Another reason is the precious ornamentation or form of the tabernacle itself, where the liturgical preëminence is shown by a baldachin, or a special recess, which in itself indicates the reverence otherwise expressed by the ornament of a veil. Ojetti, in his *Synopsis Rerum Moralium,* points this out (Conopoeum, n. 1531): "Pariter a conopaeo excusat ut videtur ex praxi majorum basilicarum Romae pretiosum Tabernaculum." In short, as the same writer says "Ab usu conopaei excusare possit gravis et legitima causa." (l. c.).

SANCTUARY LIGHT DURING THE FORTY HOURS' ADORATION.

Qu. Is the sanctuary lamp extinguished while the Blessed Sacrament is exposed at the Forty Hours?

Resp. The rubrics require that, when the Blessed Sacrament is exposed, there should be a number of lights kept burning before It. The sanctuary lamp, which at other times indicates the Eucharistic Presence in the Tabernacle, may or may not be kept burning among these lights.

CREDO IN THE MISSA PRO PACE AT FORTY HOURS' ADORATION.

Qu. There seems to be some disagreement regarding the *Missa pro Pace* on the second day of the Forty Hours' Adoration. The Baltimore Ceremonial and Wapelhorst say the *Credo* is not to be said, while Wuest-Mullaly (*Matters Liturgical*) says that the *Credo* is said. Who is correct?

Resp. The *Credo* is not said in the *Missa pro Pace* on the second day of the Forty Hours' Adoration, unless it occurs on a Sunday, in which case the *Credo* is added, "ratione Dominicae".

Criticisms and Notes

IGNATIUS LOYOLA. The Founder of the Jesuits. By Paul Van Dyke, Pyne Professor in History at Princeton University. Charles Scribner and Sons, New York and London. 1926. Pp. 381.

A new biography of Ignatius Loyola written by an earnest historian who is not allied to the Order founded by the saint, and who does not profess the religious faith which gave to the organizer of the Jesuit Society the motive, method, and approval of his great work, is apt to arrest attention among Catholic students.

Readers of English had not so long ago a most attractive record of the life of St. Ignatius by Francis Thompson. He wrote with the pen of a lover and the spirit of a genius rather than with that of the historian, but his story was still true in that it was chanted to the accompaniment of the poet's harp. Then came, two years ago from the same publisher, *Ignatius Loyola*—"An Attempt at an Impartial Biography," by Henry Dwight Sedgwick, a Harvard scholar who, while not professing the Catholic faith, had been for years an intimate student of religious and especially monastic sources. While wholly sympathetic, he wrote nevertheless as an historian who, however familiar with the facts, fails to realize the spirit and motive which actuated the saint in his great enterprise. This we pointed out in a critique of the work at the time.

Now a fresh concept of the person and the period that marks the counter-reformation of the sixteenth century appears from the well informed and sincere mind of a Princeton University scholar, Paul Van Dyke. Like other impartial historians he recognizes the greatness of the man and the significance of his achievement. His chief aim is to present to the reader the figure of the founder of the Society of Jesus with due warning and stress on the difficulty of seeing him in the light of his own ideals. For this purpose he studies at first hand the material which is calculated to give us a true picture of his hero. He sketches the background of historical data with their political and national currents and prejudices, not neglecting the contentions which arise from religious indifference and zeal alike. He points out the circumstantial factors of time, place and person which are particularly apt to obscure the vision that places Ignatius in his proper light for the English and notably the American mind of the twentieth century. On the other hand he indicates the tendency of Catholic biographers to overlook or minimize traits which, while human and common enough in heroic

figures, dim the halo which affection and kinship would fain indicate in their saint.

Professor Van Dyke, to sum up his chief aim, sets out to describe the development of a soul wholly absorbed in the task of forming a company of men who propose to devote themselves to the service of God in the Church and to the salvation of souls. To this task Ignatius, as he shows, brought not only an all-absorbing devotion, but also remarkable gifts which fitted him to be a leader of men. The founder of the Society of Jesus was able to penetrate and sympathize with the individuals whom he brought under his control, but he could also direct them with a personal foresight that marks him as one of the greatest heroes of his time.

While Ignatius had not the qualities of a literary genius, his writings, like those of Catherine of Siena and Teresa, have become classics for all time and all nations. *The Spiritual Exercises*, writes our author, "a training of thought and emotion leading to complete devotion to the services of Christ, is a tremendous book wrought out of the struggles of Loyola's soul". In sketching the life story of Ignatius our author takes his material from original sources. These are the saint's autobiography or confessions, the Constitutions of his order composed by himself, and some six thousand five hundred letters written by his own hand or under his orders by a secretary. Next the author studies the Spanish and Italian originals of the writings which serve as evidence of contemporaries who conversed with the saint on the subject of his work and life, men like Diego Lainez. Then there are as sources, the entries of notes (some four hundred and thirteen) of Father Gonzales de Camara, and similar records by Fathers Peter Ribadeneira and Nadal. Besides these the author had access to legal and ecclesiastical documents in the local archives, and also the numerous earlier lives of the saint by his countrymen who were in position to gather trustworthy items illustrating the activity of Ignatius.

The reader of these accounts is forcibly impressed by the objective attitude of the writer, such as befits the historian. Professor Van Dyke avoids all legendary element or sentimental reference which marks some Catholic biographies. Nor does he attempt to justify the actions of individual members of the Society who, while professing allegiance to the Order, appeared in the light of tradition to have gone counter to his spirit. On the other hand he directs attention to the fact that most Protestant treament of the life of Loyola has been without effort to put itself in the saint's place. In this connexion the author refers to the recently published biography by Henry D. Sedgwick. In brief, Dr. Van Dyke neglects none of the sources nor any of the important sidelights, such as the *Monu-*

menta of the Society, the works of Professors Pastor and Boehmer, of Fathers Astrain in Spain and Tacchi-Venturi in Italy, which are critical studies and more than mere reproductions of time-honored accounts. Thus from the historical point of view our author satisfies all the demands of the reliable biographer. Indeed we have been unable to discover any flaw in a work which, remembering that it issues from a non-Catholic source, is extraordinary.

Perhaps the best estimate we can give of the value of the book is the summing up by its writer of the character of the saint at the end of the volume, where he records his death. According to the account the nurse who watched at the death-bed of the saint had gone to find a father to give Extreme Unction to his beloved master, as he saw that the end was approaching. When he returned Ignatius was dead. Our author comments: "So died the creator of the Company of Jesus. Few great religious leaders would willingly have turned their back on the world thus in silence with no last solemn exhortation to their followers. But Ignatius had already taught his disciples all he had learned from God. Death had long seemed to him all in the day's work for God, and its approach a joyful thing.—It seemed like the ruling passion strong in death, the last expression of that simplicity, that humility, that sincerity, that self-forgetfulness of his life which prompts this question: Who of all those who have confessed themselves followers of Christ, has been more faithful than Ignatius of Loyola to the ideal which seemed to him true."

THE ART OF COMMUNING WITH GOD. A Short Treatise for Beginners in the Spiritual Life. By a Christian Brother. M. H. Gill and Son, Ltd., Dublin; B. Herder Co., St. Louis, Mo. 1926. Pp. xvii-206.

FROM HOLY COMMUNION TO THE BLESSED TRINITY. By M. V. Bernadot, O.P. Translated by Dom Francis Izard, O.S.B. Sands & Co., London and Edinburgh; B. Herder Co., St. Louis, Mo. Pp. ix-129.

THE NAMES OF CHRIST. Readings from NOMBRES DE CRISTO by Fray Luis de Leon. Translated from the Spanish by a Benedictine of Stanbrook. With a Preface by Father Benedict Zimmerman, O C.D. Benziger Brothers, New York. 1926. Pp. xv-189.

There is a science as well as an art of prayer. It goes without saying that the priest should be a master of both. Intellectually he

should be conversant with the essence and the properties, with the means and the ends of prayer. The deeper these aspects and reasons of prayer dominate his consciousness and habitually hold his powers, the closer and more abiding his communion with God, the more true will he be to the *raison d'être* of himself as a rational creature and as a vicegerent of God and Christ. These are elementary truths known to every intelligent being, and *a fortiori,* to the priest. Like every other supermaterial experience, however, they easily slip from the mind and need to be recalled again and again and brooded over intimately if they are to become permanent and effective. In this connexion books like those above will be found helpful.

The first treats of the *art of prayer.* In this sense it deals with the methods and rules for bringing and keeping the soul in conscious touch with God. The *science* of this communion is rather implied than expressed. Its light and force are there directing the lines and modes of practice. The book is meant for "beginners in the spiritual life". Priests therefore who are more or less advanced in that life may not need so elementary a treatise for personal use. Nevertheless even they will find the plain simple exposition of the methods of prayer serviceable for instructing others who may be under their guidance. Of course, there are many other books treating of the same theme. There are few, however, that do it more solidly, attractively and effectively. The Brother who modestly effaces his identity from the title-page seems to speak from a habit that blends practice with theory.

The second booklet at hand might serve as an object lesson in the art of meditation applied to one mystery of the faith, or rather to a mystery blending the two profoundest mysteries—the dwelling in the human soul of the Divine Trinity effected and conserved by Holy Communion. The treatise comprises a brief but thoroughly Scriptural and a profoundly theological exposition of how the Eucharistic union entails union of the Blessed Trinity with the soul of the recipient. It explains how that union may be maintained and perfected, and how it fulfils the divine economy of Redemption and adoption and even of Creation. And it does this in a style that transfuses the light of theology with the warmth of spiritual fervor. It is a summary of truths that enlighten the mind in the measure in which they are assimilated by the heart.

One of the reasons why many people, cleric, religious, lay, find meditation so difficult, is the lack of a spiritual soil. It is not simply that the spiritual powers are untrained but that the mental plot is devoid of ideas and imagery of facts and concrete relations. Spiritual culture can, it is true, supply for a dearth of interior nutriment,

but from a psychological point of view the meditant is wont to feel his mental poverty. There is no natural help for this except spiritual reading, the assimilation of good thoughts from holy and solid literature. An aid of this sort is offered in the book above on the *Names of Christ*. Probably few readers of these lines will know anything about Fray Luis de Leon. If the third book here listed contained nothing more than the brief sketch of the personality and career of that erudite scholar and profoundly Biblical and theological writer it would be eminently worth while.

Luis, the Augustinian Friar, was a veritable genius — a poet of high order, one of Spain's most gifted litterateurs. He lectured at the University of Toledo on the deepest truths of the faith with a profundity and an eloquence that drew countless auditors and won for him innumerable admirers. In his writings and lectures he broached views, however, which brought him in conflict with the Spanish Inquisition. It was during his almost five years of imprisonment that he wrote in majestic Spanish the *Nombres de Cristo*. The three volumes of that classic are condensed into the booklet at hand, by exscinding the learned discussions in which the original abounds. What we have here are the thoughts of the author centred upon the names of our Lord found in the sacred writings, such as the bud, the face of God, the way, the shepherd, the prince of peace, the bridegroom, and so on—fourteen in all. Around each of these names the richly cultivated mind of Fray Luis entwines kindred thoughts, gathered mostly from Holy Writ and from his own fertile productiveness. As a collection, therefore, of ideas, many-sidedly fruitful suggestions, the book makes profitable reading, leaving in the mind nutriment for the seeds of meditation. Happily the translation has been done into an English idiom that leaves no taste of foreignity.

LES FAITS DE LOURDES—NOUVELLE SERIE DE GUERISONS, enregistrees au Bureau medical, 1923—1925, par Dr. A. Marchand, President du Bureau des Constatations medicales de Lourdes. Paris, Pierre Tequi, pp. 290.

This volume does for the remarkable events of Lourdes during the years 1923-1925 what its predecessor did for similar events that occurred there during the years 1919-1921. It embodied a selection of the numerous cures wrought through the intercession of Our Lady of Lourdes at her favored shrine. The cures are selected from the naturally incurables — cases particularly of tuberculosis in its advanced stages, spinal lesions, and other strictly organic diseases. There are no cases adduced of merely functional disorders in the

curing whereof suggestion, especially auto-suggestion, might have a determining influence. The testimony therefore is meant to be apologetical, affording as it does evidence of the supernatural agency continuously operative at Lourdes. Of course abundant testimony to this effect has been accumulated in the various other collections of the kind compiled by Dr. Boissarie, by the present author in his earlier series, and by other well-known writers. Nevertheless it is good to have these multiplied attestations reconfirmed by such strongly accredited witnesses as are here summoned.

IN THE WORKSHOP OF ST. JOSEPH. By the Rev. Herman J. Heuser, D.D., author of "Autobiography of an Old Breviary," etc. Benziger Brothers, New York. 1926. Pp. viii-236.

Although the fact is not announced either on the title-page or in the table of contents, this is in reality a new edition of a book that appeared about a year ago. The demand for a reprint having in the meanwhile arisen, occasion has been taken to make some additions that give an ideal completeness to the original story. The latter closed with the passing of St. Joseph and the coming of the Precursor to preach the gospel of penance and to baptize the multitudes on the banks of the lower Jordan. By the use of an analogy as subtle as it is exquisitely beautiful, the elder Carpenter of Nazareth is shown to have left as a testament to his Foster Son the fulfilment of Ezechiel's prophetic symbol of the juncture into a cross of the two beams inscribed with the names Joseph and Juda. Thus the prophet's sign of the cross appears as archetypal of the reality exhibited on Calvary. Thereafter follow the Resurrection and later on the Pentecostal miracle and Peter's preaching to the people how in the life and death of Jesus, the Carpenter's Son now risen from the tomb, was fulfilled the long line of Messianic prophecies. The principal of the characters who figured in the drama enacted in Galilee and who are still alive at Pentecost pass to the house of Martha in Bethany where the little community including the Lady Mary and the Apostles form the nucleus of the nascent Church. The present story centering in and emanating from the workshop of St. Joseph at Nazareth is to be continued by its chronological sequel entitled *The House of Martha*, a story which we are told is already in the hands of the publishers to be issued next spring.

We have spoken of the *Workshop of St. Joseph* as a story. Perhaps it were better to call it a pageant. In it move with almost life-like vividness the Lady Mary, the reverent Joseph, and the Divine Child along the desert road from the Nile Valley by way of

Beersheba, Bethlehem, Jerusalem to Nazareth. Here gather some of the characters that had entered into the life of the Holy Family during the sojourn in Egypt. They are joined by many a personage friendly and inimical from the townspeople of Nazareth, Carmel and other parts of the north country. The Essenes and the Nazarites move across the scene. The characters as they engage in their various avocations, or rest after the day's toil, reflect much of the social manners and customs, religious beliefs and ancient traditions of the people. Thus there blends with the narrative an immense amount of information both valuable and engaging. A very beautiful picture is drawn of the domestic life of the Holy Family. The carpenter's workshop with its various tools, its materials, notably the olive wood and the objects fashioned therefrom, is a focus from which radiates many a lesson of wisdom, patience and charity. The picture glows with the beauties of nature's fairest scenes of hill and vale and plains outspread, carpeted with flowers of myriad forms and hues. As the brief prefatorial passport puts it, "the incidents related are no matter for the biblical critic." The reader searching for facts and dates must look for them elsewhere. On the other hand the events and descriptions will be found in the main to agree with the historical data of the period to which they refer. They furnish a background which sets in strong relief the facts and teaching of the inspired records upon which they throw the light of accredited Jewish and Christian traditions.

RELIGION OUTLINES FOR COLLEGES. COURSE II. By John M. Cooper, D.D., The Catholic University of America. The Catholic Education Press, Washington, D. C. 1926. Pp. 262.

This second course of religious instruction or rather religious education treats of the *Motives and Means of Catholic Life*. The scope, purpose and method of these Religion Outlines were laid down in Course I published in a preceding volume. Course II covers the principal mysteries and some of the devotional practices of religion and likewise the sacraments. The most striking feature of the work is its thought-provoking character. The exposition of the doctrine is penetrating, convincing, compelling, transparent, and it leads the student not simply to an understanding of the truths of faith, but to a self-searching examination of his own relation and actual standing thereto. It makes plain the motives that force a consistent logical mind to apply the truths to the immediate needs of the soul and of daily life. The exposition does not go far before the student is confronted with a serried line of interrogation points which he sees he cannot overleap or force his way through. They are a barb-

wire barricade and all he can do is apply the nippers slowly and cautiously until he makes a clean way out. If he gets through the fence he finds the way plain enough until he meets with another line of interrogatories. These, however, need not bother him overmuch seeing that they are " questions for discussion " in the settling whereof he can hope for reinforcement from his fellows and a goodly cohort of reference allies, books. This then is no ordinary course of religious instruction to be gotten by heart through memory accumulation. It is a through and through sifting of the truths and practices of faith, the mastery whereof establishes an assurance that the youth who study it will be mastered by it: will have their religious belief and life founded on a rock strong enough to withstand the storms and seas of temptation which never before have surged so fiercely as they do in this tropical age of ours.

WITH HIM IN MIND. By the Very Reverend Monsignor J. L. J. Kirlin, Diocesan Director of The Priests' Eucharistic League in Philadelphia. The Macmillan Co., New York. 1926. Pp. 146.

With this volume is completed a trilogy of Eucharistic tributes which, beginning with *One Hour With Him* and continued with *Our Tryst With Him*, here culminates in *With Him in Mind*. Throughout the triple symphony the *leit motif* rings clear and compelling—the love of our Lord in the Blessed Sacrament. It was far from Monsignor Kirlin's intention to offer an illustration of a theoretical methodology. Nevertheless, it is worth noting that he has, albeit unconsciously, done precisely this thing — only that for the cold dialectic of the schools he has substituted a warmth of devotion and a literary grace that place the result quite outside the sphere of abstractions. His own method throughout starts from the concrete, the experiential life of devotion and prayer, and makes it reveal to the eye of faith the Eucharistic Presence. In the two preceding volumes he evoked from the universal Catholic devotions, notably the *Our Father* and the *Hail Mary*, the Eucharistic principle; even as the general phenomena of nature are but the outer manifestation of the principles and laws that motive and regulate the universe. The present volume, however, was needed to perfect the fundamental truth. For here the Catholic reader is made to see and still more to feel that the articles of his faith summarized in the Apostles' Creed reveal their full significance and spiritual values only when illuminated by the sunlight of the Eucharist. The Trinity, the Incarnation, the Redemption, the Church with her ever flowing floods of grace—all the revealed mysteries—stand forth in

a richer meaning and a warmer glow when bathed in the light that radiates from the Tabernacle or the uplifted Host. With many a striking analogy, bright allusion and a wealth of illustration drawn from wide ranges of culture, Monsignor Kirlin sets forth the articles of the Creed; bringing out not so much their dogmatic contents—though these too glow through the many-hued coloring of an almost tropical imagery—as their spiritual and devotional significance. And always the bearing of the articles of faith upon the supreme truth, the Real Presence, and particularly their relation to the August Sacrifice, Holy Communion, the Sacramental Visit — is emphasized. The book is therefore at once explanatory, instructive and instinct with warm devotion. What we saw to be true of its two predecessors applies equally to this the conclusion of the trilogy: *intellectum illuminat dum affectum inflammat.*

Literary Chat

Two really valuable books among recent publications that appeal to the Clergy are Fr. Huonder's *At The Feet of the Master* (Second Series), and *Preaching Christ Crucified* by the Rev. Charles O'Neile. The first of these gives the busy parish priest an opportunity for personal reflection in the form of short meditations, which are calculated to fix themselves upon the mind and heart in a way that is apt to produce practical results. They deal with the life of the priest in the light of Christ's example during his Passion. The subtitle, "The Night of the Passion", does not cover the entire matter of the volume, which begins with the scene in the Garden of Olives and ends with the entombment of our Lord. The translator has wisely adapted the matter of the German Jesuit, so that we lose nothing of the pith and unction of the original as would be the case in a merely literal rendering of the original. The typographical arrangement is a distinct help to meditation, such as we do not often find in what are called meditation books. That this aids the priest in using the matter for preparing his sermons on the Passion need not be emphasized.

Preaching Christ Crucified, whilst it is mainly intended for the Lenten Season, has an admirable series of sermons at the end on the subject of Mixed Marriages. These are quite practical, as they consist not merely of exhortations, but of instruction and appeals to common reason likely to make a permanent impression on the hearer. The questions of Dispensations, of Broken Promises, of the Causes, Conversions, and of all the circumstances connected with such marriages, are clearly explained and will prove exceptionally valuable to young theologians preparing for pastoral and missionary life. But the main part of the volume is devoted to the interpretation of the Passion of Christ, as the essential way to salvation through the Way of the Cross for those who would follow Him. The author shows a practical grasp of the needs of our people in America, and he enforces his doctrine and appeals by evidence of wide reading beyond the ordinary didactics of the Christian catechism. These sermons deal with actual conditions, and yet are new.

Priests who want a clearly readable altar-card will find one to their liking published by Fr. Pustet. In sheets and mounted on card board it can be made to suit any altar. ($1.00 and $2.00).

For the pastor as well as for the clerical educator in the scholastic field the modern study of psychology offers considerable facilities in the discernment of spirits needed to guide souls to holiness. Besides this, it is of value in pedagogics as holding the key to a right method for development of character, where example alone does not always suffice. Hence we suggest a close reading of the articles on the subject which have appeared from time to time in the *Review*. The writers do not simply speculate eloquently but give definite directions and cautions in the matter, and we are careful for this reason in the choice of what appears in our pages on the subject.

Amongst the new books that bid fair to have a holiday run are *Mary Rose, Graduate* by Mabel Wirries, *Martha Jane at College* by Inez Specking and *Schooner Ahoy!* by Irving McDonald. All these are stories of higher school life and in a measure sequels to predecessors in which the outstanding characters were being prepared for the new experiences and developments here unfolded. Miss Wirries captured the heart of school maidens with her true-to-life portrait of Mary Rose just as Miss Specking did with her photogravure, we might call it, of Martha Jane. Both these characters are typical and have their best points in common. That is to say, they are natural, mirthful, innocent, sane, good: though each is an individual characterized by distinctive freshness and originalities. Boys who became acquainted with Andy Carroll in his first year at Holy Cross through Irving McDonald's vivid story *Ho-ah* will be eager to follow their hero's career through his vacation experiences off the coast of Provincetown. There are enough thrills in *Schooner Ahoy!* to make it run abreast with Fr. Boyton's *Cobra Island* or Fr. Spalding's *Stranded on Long Bar*. Can there be greater praise than that? (Benziger Bros.)

Under the title *Representative Catholic Essays*, the Macmillan Co. issues a volume of essays edited by George Carver and Ellen Geyer, assistant professors of English at the University of Pittsburgh. The names of the eminent writers from whose works the selections have been taken are a guarantee of the thought-value of the material and the distinguished grace of the literary form. Hilaire Belloc, Robert Hugh Benson, Montgomery Carmichael, Francis Thompson, Maurice Francis Egan, Coventry Patmore, Agnes Repplier—to mention but half the number of authors represented—the coming together of such a galaxy of brilliant talent assures both an intellectual and an esthetic treat. The neat little volume will be appreciated as a gift-token by any educated person.

Judging from the number and character of the plays it publishes, the Catholic Dramatic Company (Rev. M. Helfen, Brooten, Minn.) must be doing a good and a very much needed work. It has forty-four dramas to its credit. They cover a wide range of interest and both as regards theme and adaptability should meet the most varied demands of parish dramatics. The latest additions to its list are 1. *The Godless Utopia* (by Joseph Brentano) a play for mixed characters which happily illustrates the truth that morality without religion is impossible: 2. *Gilded Youth* (by Martin Heymans) a comedy drama for mixed characters: 3. *Glimpses of American History* (by Justus Schweizer, O.S.B.) a pageant for the open air or a play for the stage, reflecting pioneer life in the West. The latter includes a musical composition by Fr. Vetter, O.S.B. Priests engaged in parochial dramatics will do well to examine into the work of this organization, just as they do well to study the methods of the *Parish Activities Service Bureau* centred at Effingham, Illinois.

The new and revised edition of *Childrens' Companion* to Christian Doctrine and Bible History for School and Home Use is a marvel of condensed information on the subjects just mentioned. In a wee paper booklet of 96 pages (3 x 4 inches) is contained a miniature cyclopedia of religious doctrine and practice—such as not only children but their elders should know, but too often are ignorant of. There is a marvelous completeness of detail. Just one

minutia may be noticed as forgotten. On the list and description of the Vestments, Chalice, Paten, Pall are mentioned, Veil and Burse are omitted. (London, Burns, Oates and Washbourne.)

To the series of devotional treatises entitled *The Orchard Books* (Benziger Brothers), has recently been added as No. 9, a *Treatise on Prayer* by St. Peter of Alcantara, translated with an introduction and sketch of the Saint's life by Fr. Dominic Devas, O.P. The volumette contains likewise an English version of *Pax Animae* by John Bonilla. Both of these short treatises belong to the classics of spiritual literature and will be all the more appreciated by reason of the neat and handy format characteristic of the Orchard series.

Teachers of history in our educational institutions—parish schools, academies, colleges—need have no difficulty in selecting the right sort of text books on American History — unless indeed they feel the embarrassment of the richness at their disposal. The goodly list has just been extended by two noteworthy additions. The first bears the title: *The United States. A History for the Upper Grades of Catholic Schools.* The authors, William H. J. Kennedy, Ph. D., and Sister Mary Joseph, Ph.D., have already to their credit *America's Story,* a history for the lower grades. (For which book and its successor they have compiled a *Teachers' Manual,* and have also in course of preparation another companion volume, *European Background.*) (Benziger Brothers, N. Y.) The second new manual referred to is entitled *American History.* The author, Dr. Clarence Manion, is Professor at the University of Notre Dame, Indiana. (Allyn & Bacon.)

We abstain of course from making any comparison between these two manuals. Each bears distinctive excellences of its own as regards details of matter and aspects of form; but both rank high as text books, as they possess all the didactic apparatus of maps and abundant illustrations, questionnaires, bibliographies, indexes, etc. Both are written in a clear and agreeable style which is apt to secure the pupils' interest and consequently attention to the story—the disposition upon which all instruction and education of course depend.

A new book by the author of *Tom Playfair* always makes the book-selection outlook more assuring as the holidays draw nigh. *Candles' Beams* is the seemingly cryptic title of Fr. Finn's new collection of short stories. However, the mystery vanishes when you have read the first tale which bears the book's title and see with Shakespeare

> How far the little candle throws his beams!
> So shines a good deed in a naughty world.

For although the world's stage whereon Fr. Finn's characters play their various parts is by no means thoroughly *naughty,* their good deeds are bright and many enough to illumine what superfluous naughtiness hovers about while they prevent more of the objectionable atmosphere settling down. There are six stories—appealing equally to boy and girl—in the volume, and each is told with the author's undiminishing sparkle of humor and warmth of kindly feeling. (Benziger Brothers, N. Y.)

Children, little boys and little girls—as well as their seniors—whose days pass within the canyon walls of cities will enjoy the story of outdoor life on a Southern farm where a group of rollicking young folk spend a vacation filled with the joys of unspoiled nature and the charming simplicity of a happy home. *All Summer to Play* is an idyllic tale told winsomely by Elisabeth Lee and issued in a neatly-made volume by the John Murphy Co., Baltimore. The book is worth noting on one's list of Christmas gifts for the unsophisticated "kiddies".

In line with the foregoing item, note should be taken of Hamlin Garland's *Boy Life on the Prairie.* The book ranks among the modern classics of rural life during pioneer days in the Middle West. An edition of it with notes is prepared for school use by Allyn & Bacon, in their series *Acad-*

emy Classics for Junior High Schools edited by Stella S. Center. The poem *Prologue* contains a verse that ought not to find an echo in the soul of youth — "Sky and cloud as stern as God"(!). To the same series has recently been added Washington Irving's *The Alhambra,* edited by Professor Frederick Law.

Those who have found in Denis McCarthy's four collections of verse, truth and sentiment associated with melody of numbers—the elements of poetic beauty—will welcome his recent volume, *Ould Father Toomey and Other Poems* (Carrolton Publishing Co., Boston), making the fifth of the series. The title poem appeared originally in the present REVIEW. It may be remembered that Father Toomey was a lion in the pulpit and a lamb in the confessional:

"I sitten there forninst him, sure my
fear of him was such
The Angel Gabriel's thrumpet couldn't scare me half as much."
But in the box your sins grew until—
"I'm tellin' you a fact:
You'd feel so much contrition you
could scarcely say the act.
For Father Michael Toomey was not
gloomy, no, not he,
When in the box he listened to poor
shaugerauns like me."

Father Michael has a peer in virtue, however, of another variety. Father McKone's attachment to his people and detachment from promotion were such as to elicit from his bishop

"I'd give mitre and throne
To have half your humility, Father
McKone."

This tribute from His Lordship was evoked by the rival P.P.'s avowal:

"I am thankful, indeed, and you know
I wont shrink
From whatever you say I should do,
but I think
There are others more fitted by nature and grace
For the big city parish. So give
them the place,
And let me stay here where I am
with my own,
'Tis the place that best suits me",
says Father McKone.

Father Joseph Williams' booklet, *Keep the Gate,* has been found so serviceable an adjunct to the literature available for parish missions and retreats that the publishers have issued it in a brochure format, thus considerably diminishing the price. The value of the book lies principally in the author's happy manner of clothing the truths of faith concerning sin, salvation, time, eternity, in imagery and story that make the old and familiar appear fresh and striking.

Amongst the recent pamphlets, the English C. T. S. (London) issues an interesting paper by Fr. Day, S.J., entitled *Jews and Catholics.* It presents some timely viewpoints and suggestions that ought to strike root in our own midst. *A Happy Penalty,* issued also by the C. T. S., is a charming little tale by that prince of storytellers, Fr. Bearne, S.J.

The International C.T.S. (Brooklyn) publishes a timely analysis of the Mexican persecution entitled *Mexican Tyranny and the Catholic Church,* by the Archbishop of Baltimore. The same society issues a timely pamphlet on *St. Francis of Assisi,* 1226-1926, by Rev. William F. McGinnis, D. D. Amongst the Paulist Press pamphlets of special note are the *Rosary,* by Fr. Forrest, M.S.C., and *Saint Ursula,* by John Ruskin, edited by an Ursuline of Toledo.

Brief Explanations of the Mass and *Prayers at Mass* for school children have been issued in various forms of late. Among the most attractive brought to our notice, and at the same time typical, are *The Morning Sacrifice* by the Rev. J. E. Moffatt, S.J., giving vivid picture representations that explain the ceremonial of the Church (Benziger Brothers); Father E. P. Graham's *Prayers at Mass,* which assigns the various responses to a leader and chorus of boys and girls assisting at the school Mass (St. John's Church, Canton, Ohio); *Offeramus,* giving explanation and prayers with Latin and English text of the Mass (Popular Liturgical Library), by Dom Cuthbert Goeb, of St. John's Abbey, Collegeville, Minnesota.

The late Bishop Murphy, of the Holy Ghost Fathers, is well remembered among the English-speaking clergy for his masterful manner of conducting the spiritual exercises at clerical retreats. The publication of *A Retreat for the Clergy* for the four days of the annual diocesan retreat will be welcomed by priests who wish to keep their thoughts upon the main issues of their sacred calling during the periodical seclusion for a renewal of fervor. The matter and the form of the volume are alike calculated to aid to this end. (B. Herder Book Co., St. Louis, Mo.)

The signs of a growing historical sense within the clerical body are many and gratifying. The evidence appears in the multiplying of publications recording the history of the several dioceses and many local parishes. A parish unit may of itself elicit no special interest outside its territorial limits. Nevertheless, as a member of the great Catholic organism the story of its origin and development may have a much wider importance. Fitted into the perspective of general history, it may fill out a gap or complete a vista which otherwise would be disproportioned or even untrue to the facts of development.

From this point of view one welcomes such a work as that which has been compiled by Fr. Bernard Heffernan, under the title *Some Cross-Bearers of the Finger Lake Region*. The author, a priest of Rockford diocese, Ill., is a native of Aurora, on Lake Cayuga, N. Y., and in preparation for the Golden Jubilee of St. Patrick's parish in that city, celebrated in October, 1924, he compiled its history set into that of the larger area indicated by the above title. Many of the details chronicled in its pages have, of course, a purely local or personal interest. Nevertheless, the book brings together some valuable facts and incidents relating to the early missionary history of the State of New York, the establishment and growth of the various dioceses, and the parishes parental to that of Aurora. The work bears the evidences of much painstaking research amongst the related sources, both original and derivative. The story is graphically told and the sumptuous volume is adorned with many photo-illustrations. (John Anderson Publishing Co., Chicago, Ill.)

His Father's Way, by the Rev. C. F. Donovan, managing editor of *The New World*, has its *mise en scène* mainly in and about the offices of a modern newspaper of decent ideals. By contrast some of the workings of the other and commoner variety of daily papers are exposed. There are plenty of characters in the play, but not much characterization. For the most part the actors are naturally good, steady-going people, without a trace of religious or supernatural aid or concern in their lives. If there was a parade of externalized religiousness in the author's first book, *The Left-Hander*, there certainly can be no criticism on that score in this new story. Nevertheless it is told directly and interestingly, and there is a touch of genuine pathos in the *dénouement*. (J. H. Meier, 64 W. Randolph Street, Chicago.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

In the Workshop of St. Joseph. By the Rev. Herman J. Heuser, D.D., author of *Autobiography of an Old Breviary*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 236. Price, $1.50 *net*.

With Him in Mind. By the Very Rev. Monsignor J. L. J. Kirlin, Diocesan Director of the Priests' Eucharistic League in Philadelphia. Macmillan Co., New York, Toronto and London. 1926. Pp. 146. Price, $1.50.

The Priest and His Mission. By D. I. Lanslots, O.S.B. Frederick Pustet Co., Inc., New York and Cincinnati. 1926. Pp. v-214. Price, $2.00.

LOVEST THOU ME? Examples of Affections for the Purgative, Illuminative and Unitive Way. Translated from the Latin of the Seventeenth Century. By the Rev. Thomas O'Keeffe. Frederick Pustet Co., Inc., New York and Cincinnati. 1926. Pp. 44. Price, $0.50.

AT THE FEET OF THE DIVINE MASTER. Short Meditations for Busy Parish Priests. By the Rev. Anthony Huonder, S.J. Freely adapted into English. Edited by Arthur Preuss. Second Series: The Night of the Passion. B. Herder Book Co., St. Louis and London. 1926. Pp. 341. Price, $2.00.

THE CHURCH IN THE WORLD. By F. A. Forbes. Part I: 319 to 1198. Pp. 64. Price, $0.30. Part II: 1204 to 1534. Pp. 67. Price, $0.30. Part III: 1537 to 1919. Pp. 91. Price, $0.40. Longmans, Green & Co., Ltd., London, New York, Toronto, Bombay, Calcutta and Madras. 1926.

BLESSED BERNADETTE SOUBIROUS. By Abbé J. Blazy. Translated by the Right Rev. Mgr. Charles Payne, Vicar-General of Nottingham. With an Introduction by His Lordship, the Bishop of Nottingham. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xii-146. Price, $2.00 *net.*

IMMOLATION. Life of Mother Mary of Jesus (Marie Deluil-Martiny). Translated and adapted from the French of Abbé L. Laplace by the Right Rev. J. F. Newcomb, P.A., J.C.D., Superintendent of Catholic Parochial Schools, Diocese of Wheeling, W. Va. With an Introduction by the Right Rev. John J. Swint, D.D., Bishop of Wheeling. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xx-395. Price, $3.75 *net.*

RELIGION OUTLINES FOR COLLEGES. Course II: The Motives and Means of Catholic Life. By John M. Cooper, D.D., Catholic University of America. Catholic Education Press, Washington, D. C. 1926. Pp. 262. Price, $1.00 *net.*

VADE MECUM FOR NURSES AND SOCIAL WORKERS. By Edward F. Garesché, S.J., M.A., LL.B. New and revised edition. Bruce Publishing Co., Milwaukee. 1926. Pp. 184.

TROUBADOURS OF PARADISE. By Sister M. Eleanore, C.S.C., Ph.D., Dean of English, St. Mary's College, Notre Dame, Indiana. D. Appleton & Co., New York and London. 1926. Pp. xvii-282. Price, $2.00.

JESUS CHRIST, THE MODEL OF THE PRIEST. By Joseph Frassinetti. Translated from the Italian by the Right Rev. James L. Patterson, Lord Bishop of Emmaus. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xiv-93. Price, $1.00 *net.*

CHRISTMAS CHIMES. Thoughts on the Mystery of the Incarnation. By the Right Rev. Monsignor James C. Byrne, author of *Easter Chimes.* Second edition. E. M. Lohmann Co., St. Paul. 1926. Pp. 83.

SODALITIES FOR NURSES. A Series of Instructions on Their Nature, Their Organization, and the Methods of Conducting Their Chief Activities. By the Rev. Edward F. Garesché, S.J. Bruce Publishing Co., Milwaukee. 1926. Pp. 152.

PASSIONIST MANUAL. Thoughts on the Sacred Passion with Instructions and Devotions. Intended as Helps to Continue the Work of the Mission. Twelfth edition. D. B. Hansen & Sons, Chicago. 1926. Pp. 320. Price, $0.75.

HOW TO PRAY ALWAYS. Principles and Practices for Attaining to Union with God. By Raoul Plus, S.J. Translated by Irene Hernaman. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. viii-99. Price, $1.00 *net.*

READINGS ON FUNDAMENTAL MORAL THEOLOGY. By the Right Rev. Louis J. Nau, S.T.D., Rector of Mt. St. Mary Seminary of the West, Cincinnati. Frederick Pustet Co., Inc., New York and Cincinnati. 1926. Pp. 109.

THE OPEN DOOR. A Popular Plea for the Catholic Faith. As free as possible from the Technical Terms of Philosophy and Theology. By B. S. Burrows. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xix-505. Price, $2.50 *net.*

SAINT FRANCOIS D'ASSISE. Par Paul Milet. (*La Vie des Saints.*) Maison de la Bonne Presse, Paris. 1926. Pp. 64. Prix, 1 *fr.* 75 *franco.*

REASONABLE CHRISTIANITY. By an Aged Priest (i. e., Presbyter writ short) of the Church of England. Skeffington & Son, Ltd., London. 1926. Pp. 126. Price, 2/6 *net.*

GUIDANCE AND RULE. Twelve Lectures on the Sermon on the Mount. By the Rev. J. B. Lancelot, M.A., Vicar of St. James's, Birkdale, and Hon. Canon of Liverpool Cathedral. Skeffington & Son, Ltd., London. Pp. 125. Price, 2/6 *net.*

HANDLEXIKON DER KATHOLISCHEN DOGMATIK. Unter Mitwirkung von Professoren der Theologie am Ignatiuskolleg zu Valkenburg. Herausgegeben von Joseph Braun, S.J., Professor am Ignatiuskolleg. B. Herder Book Co., Freiburg, Brisg., St. Louis und London. Seiten 356. Preis, $3.00.

THE CANONICAL AND CIVIL STATUS OF CATHOLIC PARISHES IN THE UNITED STATES. By the Rev. Charles Augustine, O.S.B., D.D. B. Herder Book Co., St. Louis and London. 1926. Pp. 334. Price, $2.50.

THE VISION BEATIFIC. By the Rev. John D. Walshe, S.J. With a frontispiece by Dorothy Wallace. Macmillan Co., New York. 1926. Pp. 60. Price, $1.00.

CHATS AND STORIES ABOUT THE BLESSED SACRAMENT. By Winfrid Herbst, S.D.S. Society of Divine Saviour, St. Nazianz, Wis. 1926. Pp. 124.

EUCHARISTIC WHISPERINGS. Being Pious Reflections on the Holy Eucharist and Heart to Heart Talks with Jesus in the Blessed Sacrament. Adapted by Winfrid Herbst, S.D.S. Vol. III. First edition. Society of Divine Saviour, St. Nazianz, Wis. 1926. Pp. x-111. Price, $0.55 *postpaid.*

ON THE WAYS OF GOD. Translated from the *De Moribus Divinis* (*Opusculum LXII*) of St. Thomas Aquinas by Bernard Delany, of the Order of Preachers. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. viii-32. Price, $0.35 *net.*

TEACHER TELLS A STORY. Story-Lessons in Conduct and Religion for Every Day in the School Year. Containing also Teachers' Helps for Use with *Religion Hour: Book Two.* By the Rev. Jerome D. Hannan, D.D. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 352. Price, $2.10 *postpaid.*

THE SACRIFICE OF THE NEW LAW. By J. Brodie Brosnan, M.A., O.B.E. (Mil.) Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. viii-263. Price, $2.35 *net.*

PHILOSOPHICAL.

LE PRIMAT DE L'INTELLIGENCE DANS L'HISTOIRE DE LA PENSÉE (Initiation a la Philosophie). Par O. Habert. Gabriel Beauchesne, Paris. 1926. Pp. xv-448. Prix, 33 *fr. franco.*

MAXIMS OF CHRISTIAN CHIVALRY. From *The Broadstone of Honor.* By Kenelm Henry Digby. Edited by Nicholas Dillon, O.F.M. With a Foreword by Robert Kane, S.J. P.J. Kenedy & Sons, New York. 1926. Pp. xv-142. Price, $1.35 *postpaid.*

UNDER COLLEGE TOWERS. A Book of Essays. By Michael Earls, S.J. Macmillan Co., New York. 1926. Pp. 142. Price, $1.50.

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INDEX TO VOLUME LXXV.

Ablution, when binating, 307
Abreaction in psychoanalysis, 609
Absolution at month's mind, 432
"Absolve quaesumus", 432
All Souls: Forty Hours on, 432
Alms given to beggar, 353
Altar: place of tabernacle, 306; reservation of Blessed Sacrament, 303; statue of Sacred Heart, 286
American Catholic Philosophical Association, 40, 65
Anglican orders, 136, 385
Anglicans and reunion, 199
Annual confession, precept of, 300
Anointings in Baptism, 435
Anthropological Conference, Catholic, 513
Anthropology: and missions, 507; by priests, 23, 583
Antiquitates Judicae, 12
Apostolate: in hospital, 239; double nature of, 537; of laymen, 569; of press, 249; of SS. Cyril and Methodius, 1
"Apostolicae curae", letter, 136, 385
Arbela, chronicle of, 193
Archbishop's Pocket-Book, 47, 266, 370, 514, 618
Aristotle's psychology, 617
Arnold, as children's preacher, 257
Association theory, 113
Assumption, history of feast, 192
Aurelius, maxims of, 370
Baldachin over tabernacle, 665
Bandini, Fr., on St. Francis, 346
Baptism: anointings in, 435; form of, 197; private, 308; Protestant, and valid marriage, 360; sectarian, 358
Baptismal water, 308
Baptisms: by Protestants, 136, 385; Catholic, in U. S., 69
Baptist baptism, 143
Basilica, St. Mary's Minneapolis, 527
Beggars in Europe, 352
Benedictio bibliothecae, 433
Bequests for pious purposes, 186
Berendts on Josephus, 13
Bergin, Fr., on Kingdom of God, 225
Bible: St. Francis and, 465; study, recent, 89, 437
Bishop: dispensation from Eucharistic fast, 308; *Imprimatur*, 277; power of, 295; recommendations by, 266; rules for priests on vacation, 535; who can dispossess, 295
Bisleti, Cardinal, letter on philosophy, 43
Blessed Sacrament: Knights of, 477; reservation of, 303
Blessing of library, 433
Blind priest, Mass by, 430
Blindness, preservation of, 267
Bonzano, Cardinal, appointed Legate to Eucharistic Congress, 281
Book: Imprimatur of, 277; -learning, St. Francis and, 457
Bourgeois, Abbé, scientist, 585
Box, G. H., on Josephus, 7
Boxing gloves, duels with, 436
Breuil, Abbé, scientist, 23, 584
Brosnan, Fr., on Mass, 548
Bruskens, Fr., on seminary, 59
Burch, Dr., on Josephus, 7
Burial, Christian: refusal of, 654; modern practices at, 659
Calendar for religious, 531
Calvin, on Mass, 647
Campbellite baptism, 368
Campus, monarchs of, 151
Canaan, history of, 90
Candle, Sanctus, 87, 545
Canon law, English manuals, 658
Caritas, Humilitas, Patientia, 51
Castellane-Gould marriage, 80, 191
Catechism, the Plenary, 125
Catechists in missions, 569
Catechizing: art of, 125; children, 163
Catharsis, use of, 113
Catholic: college benefits, 151; hospitals, 239; language in English, 573; philosophy in U. S., 40; statistics of U. S., 69
Cave man: discoveries of, 586; oil paintings by, 594; study of, 23, 583
Censor in new psychology, 119
Censorship of books, 277
Change of indulgenced prayers, 547
Chapter of faults, religious, 374
Chicago, Legate to Eucharistic Congress, 281
Children: preaching to, 125; religious instruction, 163; sermons for, 254
China: mission letters, 170, 537, 641; support of missions, 643
Choir, substitution in, 637
Christ: in Catholic college, 151; Passion of, 16; personal sympathy of, 288; testimony of Josephus, 6
Christian: Brothers' Course, 294; burial, refusal of, 654; Doctrine Course, 295
Christianity: and world, 225; modernized, 236
Church: and science, 39; flags in, 307; historians, 561; in China, self-support, 644; primitive state of, 452; unity apostolate, 1
Civil law, moral force of, 300
Clandestinity, chart, 73
Clark, Fr., on Fr. MacEnery, 27
Clerical training, 47
Code, English books on, 658
College presidents, 151
Communion, *extra Missam*, 546
Comparative religion, 511
Complexes in psychology, 609
Complicis, absolutio, 67
Confession: and psychology, 124; annual, 300; omission of proper

penance, 431; re-opening, 432; venial sin, 301
Confessional, martyr of, 543
Confessor: *absolutio complicis,* 67; dispensing from Eucharistic fast, 308; psychoanalysis, 113; restitution case, 185; sacramental penance, 196; scruples and psychology, 480; scrupulosity, 498
Connell, Fr., on recent theology, 192
Conscience: law's force on, 300; scrupulosity, 498
Conscious and subconscious, 113
Consciousness, concepts of, 599
Consecration of mankind to Sacred Heart, 332, 530
Conversion in psychoanalysis, 603
Cooper, Dr., on anthropology, 507
Corpse, cremation of, 284
Council of Trent on Mass, 646
Country life, priest's interest, 180
Credo in *Missa pro Pace,* 666
Cremation of corpse, 284
Cross: and Supper, 18; not derogated by Mass, 647
Cuthbert, Fr., on St. Francis, 457
Day, Mgr., on Sunday sermon, 541
Dead, cremation of, 284
Dean, duties of rural, 523
Death of St. Francis, 357
Deaths, Catholic, in U. S., 69
Diogenes, poor man, 349
Disparity of cult: chart, 73
Dispensation from fast, in binating, 307
Displacement in psychoanalysis, 602
Dissociation in psychoanalysis, 601
Divorce, remarriage after, 305
Donnelly, Fr., on marriage, 73
Donovan, Dr., on Protestant baptisms, 357
Dordogne cave men, 23
Doxology of hymns, 334
Ducrost, Abbé, scientist, 587
Duelling under censure, 436
Duffy, Fr., on catechists, 569
Dynamic psychology, 487
Eastern Schismatic Church, 1
Economy and poverty, 354
Eisler, Dr., on Josephus, 8
El, "a divinity", 91
Elevation of Host, prayer at, 660
Emotional levels in psychology, 614
Emotions of our Lord, 288
Encyclical: on St. Francis, 408; *Quas primas,* 377
Epicurus, maxims of, 371
Episcopalian baptism, 368
Errington and Manning, 98
Ethnology, study of missioner, 507
Eucharistic: Congress, Legate to, 281; Presence in tabernacle, 664
European mentality, 351
Excommunication: opposing Church, 638
Extreme Unction, Kilker on, 451
Faculty: *absolutio complicis,* 67
Faith, profession of, 638
Farming, priests and, 180
Fast: Eucharistic, power to dispense, 308; in case of binating, 307
Feast of Jesus Christ, King, 329, 333, 377
Felder, Fr., on St. Francis, 341
Fidelis of the Cross, Father, 311
Financial problems of priest, 618
Fire of purgatory, 298
Fixed ideas, or obsession, 481
Flags in church, 307
Flavius Josephus, 6
Flood, W. H. G., on Tuatilo, 630
Fonseca, Fr., on Fourth Gospel, 437
Ford, Fr., on China missions, 537, 641
Forty Hours: on All Souls' Day, 432; sanctuary light, 666
Fossils, cave man, 23, 583
Franciscan: scholars, 457; spirit, 344
Free association in new psychology, 610
Freudian: psychoanalysis, 113; psychology, 596
Friars: Minor, learning of, 457; -Preachers and Friars Minor, 461
Funeral ceremony for religious, 435
Garesché, Fr.: on hospital and priest, 239; on parish organization, 467
Gemelli, on scruples, 482
Gentleman, Anglo-Saxon type of, 355
God, conscious presence of, 165
God's poor, 353
Gospel: of St. John, 437; rule of life, 373
Gothic vestments, 174
Gould-Castellane marriage, 80, 191
Grave, artificial devices at, 659
Greco-Slavic Orient, 1
Grivec, Mgr., on unity, 1
Helena, Sunday sermon in, 541
Henry, Mgr.: on preaching to children, 125; on sermons for children, 254, translates hymns *in Festo J. C. Regis,* 333
"*Hodie cantandus est*", 630
Holiday: rules for priests, 535
Holy: oils in Baptism, 435; Name Society, parish centre, 476; Trinity, dogma of, 192
Home, *praesente cadavere,* Mass at, 638
Homiletics, see *Preaching*
Hospital: and apostolic effort, 239; private Baptism in, 308
Humanitarianism, 230
Hymns *in Festo J. C. Regis,* 333
Hypostatic Union, 553
Hysteria and scrupolosity, 499
Ideal of Poverty, 346
Imposition of hands: ceremony of, 195; priesthood, 304
Imprimatur, bishop's, 277
Incarnation, doctrine of, 310
Index of books, 278

Indulgence, "*Ut omnes ad unitatem*", 533
Indulgenced: articles, sale of, 187; prayers, adding to, 547
Instinct and conflict, in psychology, 606
Instruction: Catholic, in parish, 478; of children, 257
Intellectual: and moral appeal, 464; pursuits of Friars, 461
Intention, judging of, 137
Inversion in psychoanalysis, 602
Israelites in Canaan, 95
"*Ite, missa est*", 428
Jesu, tibi sit gloria, 334
Jesus Christ, King: Feast of, 305, 329, 333, 377; hymns, 333
"Jesus weeps", 288
Johannine question, 437
Josephus, testimony of, 6
Kelly, Fr., on sympathy of our Lord, 288
Kempf, Fr., on scruples, 480
Kent's Cavern, 31
King, Jesus Christ, Feast of, 329, 333, 377
Kingdom of God, 225
King's Preacher, St. Francis, 340
Kittel, Prof., on Hebrew history, 89
Knights of Blessed Sacrament, 477
Lacordaire: children's sermons, 255
Lagrange on Fourth Gospel, 437
Lamp, sanctuary, 302, 662
Language of Catholics, 573
Last Supper and Calvary, 18
Latin in our language, 573
Law: civil, moral force of, 300; obedience to, 84
Lay fishers of men, 569
Lazarus: sympathy of our Lord, 288
Learning, St. Francis and, 457
Le Moustier, cave men at, 592
Leo XIII on intention, 137
Liberty denied by new psychology, 120
Libido in new psychology, 120
Library, blessing of, 433
Logos, St. John on, 441
Luther, on Mass, 647
Lutheran baptism, 368
MacDonald, Bishop on Passion of our Lord, 16; on Sacrifice of New Law, 548; on Trent and Mass, 646
MacEnery, Father John, 23
"*Magni Regis Praeco*", St. Francis, 340
Man, pre-historic, 23, 583
Marriage: after divorce, 305; Castellane-Gould case, 80, 191; clandestinity chart, 73; consent for valid, 360; disparity of cult chart, 73; Gould-Castellane, 80, 191; indissolubility of, 195; legal status of children of parents married "*coram solis testibus*", 658; number of Catholics married in U. S., 69; Protestant baptism and, 359; registering, 434; two convenient tables, 73
Marriages, Catholic, in U. S., 69
Maryknoll mission letters, 170, 537, 641
Mass: a true sacrifice, 646; absolution at month's mind, 432; and Christ's Passion, 16; at home, *praesente cadavere*, 638; blessing after Communion, *extra Missam*, 546; Christian type, 630; Council of Trent on, 646; essential words of, 193; fast in case of bination, 307; for blind priest, 430; "*Ite, missa est*", 428; *Missa pro Pace* at Forty Hours, 666; not derogatory of Cross, 647; objections to mystic immolation, 652; of catechumens, 428; of Jesus Christ, King, 393; of Reposition on 2 Nov., 433; popularizing Nuptial, 190; prayer at Elevation, 660; prayers after low, 547; propitiatory sacrifice, 647; *pro populo*, in vacant parish, 189; Sacrifice of New Law, 548; Sanctus candle, 87, 545; stipend, 100; translation of Nuptial, 309
Massillon: children's sermons, 257
Matrimony, see *Marriage*
Maxims, spiritual, 370
McBurney, Fr., on Catholic statistics, 69
McClellan, Fr., on Bible, 89, 437
McEnery, Fr., scientist, 23, 583
McLaughlin, Fr., on Prohibition, 86
Mechanisms, mental, 600
Menig, Fr., on psychoanalysis, 113
Mensa: tabernacle on, 307
Mentality of America, 351
Mesmer and hypnotism, 598
Metlake, G., on St. John Nepomucene, 543
Midwest rural problems, 180
Minneapolis, St. Mary's Basilica, 527
Mission: fields need lay helpers, 569; hour of, 478; letters, China, 170, 537, 641
Missioner is builder, 538
Missioners, types of, 539
Missions, anthropology and, 507; report of receipts, 643; support themselves, 642
Monachus curialis, meaning of, 376
Monarchs of campus, 151
Moore, Dr., on psychology, 487, 596
Moral obligation of law, 300
Motives, study of, 597
Movies, priests at, 535
Murphy, Fr., on Catholic sermons in newspapers, 249
Musser, B., on Catholic language, 573
"My Kingdom is not of this world", 238
"My Lord and my God", 660

Mystical phenomena, 201
Native catechists for missions, 569
Nature worship, 204
Neanderthal problem, 588
Neo-Scholasticism, 555
Nervous factor in scruples, 502
Nesbit, M.: Franciscan poem, 357
Neurasthenia, 483
Newman and Manning, 98
Newspapers: Catholic sermons in, 249, 541
Non-Catholics in hospitals, 241
Nuns, see *Religious*
Nuptial Mass, translation of, 309
Obermaier, Father Hugo, scientist, 23, 584
Obsession, or fixed ideas, 481
Office of Jesus Christ, King, 393
"*Omnipotens genitor*", 634
Ordination of Anglicans, 147
Oriental unity, 1
Osborn, Professor, on cave man, 590
Pace, Dr., on philosophy, 42
Pain in purgatory, 298
Paleontology: Fr. MacEnery, 23, 583
Parataxis of anxiety, 483
Parish: register of marriages, 434; religious as pastor, 176; organization, 467
Passion of our Lord, 16
Pastor Ruricola, 180
Pastor, see *Priest*
Pastoral aspect of rural problems, 180
Pax Christi, 377
Peace, and King of Peace, 377
Penal laws, 300
Penance: omission of proper, 431; sacramental, 196
Pennsylvania Catholic statistics, 69
Percussio clerici, 434
Peter Che of Corea, 170
Phantasy in psychoanalysis, 601
Philosophical Association, A. C., 40
Philosophy, old and new psychology, 616
Picture of Sacred Heart on altar, 286
Pium Opus pro Unitate, 4
Poor in spirit, 346
Pope gives bishop power, 295
Poverty, St. Francis and, 346
Prayers after Mass, 547
Preaching: Arnold to children, 257; Benson on sermons to boys, 264; Catholic sermons in daily press, 249, 541; Lacordaire and Massillon to children, 255; St. Francis, King's Preacher, 340; sermons for children, 254; Sunday sermon in Helena, 541; to children, 125
Presbyterian baptism, 368
Presidents of colleges, 151
Press, sermons in secular, 249, 541
Priest: *absolutio complicis,* 69; anthropology studies, 23, 583; as president of college, 151; as scientist, 584; attitude toward psychoanalysis, 113; encouraging Catholic reading, 476; financial snares, 618; hospital apologetics, 239; interest in forming, 180; Mass by blind priest, 430; *Missa pro populo,* when parish is vacant, 189; missioner not pastor, 540; paleontologist, 23, 583; parish organization, 467; permission to leave diocese, 535; refusal of Christian burial, 654; religious who is pastor, 176; resignation of pastorate, 188; rules for vacation, 535; rural problems, 180; some anthropologists, 583; study of anthropology, 509; white cassock for South, 81
Priesthood, matter of order of, 304
Printing plant, blessing of, 433
Prize-fighting and censure, 436
Procession, flags borne in, 307
Professors in Catholic colleges, 156
Prohibition and Church, 84
Projection in psychoanalysis, 601
Protestant: at nuptial Mass, 190; baptisms, 136, 358
Psychasthenia, 483
Psychoanalysis: and scruples, 481; priest and, 113
Psychology: and scruples, 113, 480; elements of, 316; outline of new, 596
Public sinners, who are? 656
Pugilists and church censure, 436
Purgatory, pain of sense, 298
Quas primas, Encyclical, 377
Quem quaeritis, 635
Rationalism rampant, 225
Reaction or conflict of ideas, 494
Reading, Catholic, encouraging, 476
Regis Praeco, St. Francis, 340
Reign of our Lord on earth, 329
Religious: calendar for, 531; change of superiors, 637; dispensation from Eucharistic fast, 308; duties of religious who is pastor, 176; founder of congregation, 661; funeral ceremony, 435; life in parish, 475; nursing in hospitals, 248; parish in care of, 638; percussio clerici, 434; spiritual maxims of, 374
Remarriage after divorce, 305
Repression in psychology, 600
Reservation of Blessed Sacrament, 303
Resignation of pastorate, 188
Restitution case, 185
Reunion: of Christendom, 198; of Churches, 1
Rich man of Gospel, 347
Rural problems in Midwest, 180
Ryan, Dr. J. H., on American Catholic Philosophical Association, 40
Sacrament: intention for, 137

Sacred Heart: Consecration to, 332, 530; statue on altar, 286
Sacrifice: of New Law, 548; of our Lord, 16
Saint: Anthony of Padua, 314; Catherine of Siena, 313; Cyril & Methodius, 1; Francis and poverty, 346; Francis, attitude toward learning, 457; Francis, his ideals, 341; Francis, on study of Bible, 465; Francis, poem on, 357; *"Regis Praeco"*, 340; Francis, seventh centennial, 340, 408; Ignatius Loyola, 667; John Nepomucene, 543; John's Gospel, Lagrange on, 437; Mary's Basilica, Minneapolis, 527; Thomas, philosophy of, 41; Thomas, psychology of, 617
Sale of indulgenced articles, 187
Sanctuary: lamp, 662; light, 302; light during Forty Hours, 666
Sanctus candle at Mass, 87, 545
Schaaf, Fr., on Protestant baptism, 137, 358
Schaafhausen's memoir, 590
Scholastic philosophy in U. S., 41
Scholasticism and present thinkers, 555
Science: and Church, 39; and modern world, 103; and theology, 464; study, St. Francis and, 457
Scientific work by priests, 584
Scripture, St. Francis on, 465
Scruples: and psychoanalysis, 113; and psychology, 480; nature of, 481
Seashore, priests at, 535
Seminary: discipline, 54; professors, 58; spiritual direction, 372; training, 47
Separation and divorce, 305
Sermons, see *Preaching*
Sex instinct in psychoanalysis, 607
Shintoism, 214
Sierra, Padre, scientist, 594
Sisters, see *Religious*
Social: life in parish, 475; nobility and soul, 356; organization in parish, 469; service in hospitals, 245; study, Christian, 234; well-being and wealth, 348
Societies in parish, 468
Sodality, parish centre, 476
South: white cassock for priest, 81
Spain, cave men in, 593
Spiritual: direction in seminary, 372; opportunity in hospital, 239; training in seminary, 54
Stations of Cross, transfer, 189
Statue of Sacred Heart on altar, 286
Stipend for Mass, 100
Stone, Father James Kent—, 311
Street preaching, 542
Sublimation, in psychoanalysis, 601
Supper and Mass, 18
Sweeney, Fr., on missions, 170
Sympathy of our Lord, 288
Tabernacle: correct location of, 306; double door preferred, 307; veil, 302, 662
Tametsi in U. S., 657
Temptations: confessor and, 501
Tenderness of our Lord, 288
Theatres, priests at, 535
Theology: and scientific studies, 464; recent, 192
Thurston, Fr., on Josephus, 6
"Thy Kingdom come", 329
Transference: in psychoanalysis, 122; in psychology, 609
Trent, Council, and Mass, 646
Tropes of Tuatilo, 630
Tuatilo, his tropes, 630
Ullathorne, life of, 98
Unconscious: memory, 117; system of mind, 599
Union and unity of Church, 200
Unity of Church, 1
"Ut omnes ad unitatem", 533
Vacation rules for priests, 535
"Valley of tears", 226
Veil: before tabernacle, 302; of tabernacle, 662
Venial sin: confessing, 301; nature of, 197
Vestment, Gothic, 174
Vicar Forane, duties of, 523
Vocabulary of child, 132
Vonderahe, Dr., on new psychology, 596
Walsh, Dr. J. J., on Fr. MacEnery, 23; on priest anthropologists, 583
Water for baptism, 308
Way of Cross, transfer, 189
Wealth, world's aspect of, 346
White cassock for priests, 81
Will: -element in scruples, 502; last, restitution, 186
Wiseman and Manning, 98
Wohlfahrt, Fr.: on nuptial Mass, 190
Word association, 611
Youth of parish, society for, 471

BOOK REVIEW.

Along the Mission Trail 558
Arendzen: Prophets, Priests and Publicans 101
Art of Communing with God 669
Benedictine: A Grammar of Plainsong 558
Benedictine: Names of Christ ... 669
Bernadot: From Holy Communion to the Blessed Trinity 669
Book of Life. Williamson 102
Brosnan: Sacrifice of New Law . 548
Burtt: Metaphysical Foundations of Modern Physical Science. 103
Butler: Life and Times of Bishop Ullathorne 98

Caronti: Spirit of Liturgy 560
Carver: Catholic Tradition in English Literature 554
Cassilly: Religion, Doctrine and Practice 315
Casus Conscientiae. Ferreres-Gury:— 208
Catholic Tradition in English Literature 554
Christ and Catholic College 562
Christian Brother: Art of Communing with God 669
Church Historians. Guilday:—. 561
Compendium Theologiae Moralis. 211
Cooper: Religion Outlines for Colleges 673
De la Vaissiere: Elements of Experimental Psychology 316
De Leon: Names of Christ 669
Elements of Experimental Psychology 316
Extreme Unction. Kilker:— ... 451
Faits de Lourdes. Marchand: Les:— 671
Farges: Mystical Phenomena ... 201
Ferreres: Casus Conscientiae 208
Fidelis of the Cross. Smith:— 311
Frank: Philosophia Naturalis .. 312
Frazier: Worship of Nature 204
From Holy Communion to the Blessed Trinity 669
Germaine: When World was White with May 215
Gilliat-Smith: St. Anthony of Padua 314
Grammar of Plainsong 558
Guilday: Church Historians 561
Gury-Ferreres: Casus Conscientiae 208
Hagspiel: Along the Mission Trail 558
Handbuch zur Biblischen Geschichte 207
Heuser: In Workshop of St. Joseph 672
Holy Communion to the Blessed Trinity. From— 669
Ignatius Loyola. Van Dyke:— 667
Ikonographie der Heiligen. Kuenstle:— 314
In Workshop of St. Joseph 672
Incarnation. Lattey:— 310
Izard: From Holy Communion to the Blessed Trinity 669
Jacques: Mystical Phenomena ... 201
Jesus Christ, Exiled King 448
Kalt: Handbuch zur Biblischen Geschichte 207
Keller: Mass Stipends 100
Kilker: Extreme Unction 451
Kirlin: With Him in Mind 674
Kuenstle: Ikonographie der Heiligen 314
Lanslots: The Primitive Church. 452
Lattey: Incarnation 310
Lehrbuch der Katholischen Religion 563
Luis de Leon: Names of Christ . 669
Marchand: Les Faits de Lourdes. 671
Maréchal: Le Point de Départ de la Métaphysique 210
Mass Stipends. Keller:— 100
Metaphysical Foundations of Modern Physical Science ... 103
Métaphysique. Le Point de Départ de la— 210
Michel: Spirit of Liturgy 560
Mingoja: De Unione Hypostatica 553
Mystical Phenomena. Farges:— 201
Names of Christ. Luis de Leon:—669
Pègues: Summa Theologica 209
Philosophia Naturalis 212
Point de Départ de la Métaphysique 210
Present Day Thinkers and New Scholasticism 555
Primitive Church. Lanslots:— . 452
Prophets, Priests and Publicans . 101
Psychology. Elements of Experimental— 316
Raemers: Elements of Experimental Psychology 316
Regalità del Cristo 448
Religion, Doctrine and Practice . 315
Religion Outlines for Colleges .. 673
Rituale Romanum 450
Sacrifice of New Law 548
Saint Anthony of Padua 314
—— Catherine of Siena 313
—— Joseph. In Workshop of— 672
Schaefer: Handbuch zur Biblischen Geschichte 207
Schurhammer: Shinto 214
Science and Modern World 103
Scudder: St. Catherine of Siena . 313
Selbst: Handbuch zur Biblischen Geschichte 207
Sheehy: Christ and Catholic College 562
Shinto. Schurhammer:— 314
Smith: Fidelis of the Cross 311
Spirit of Liturgy 560
Stone. James Kent— 311
Summa Theologica 209
Theologiae Moralis. Compendium— 211
Ullathorne. Life and Times of Bishop— 98
Umbach: Compendium Theologiae Moralis 211
Unione Hypostatica. De— 553
Van Dyke: Ignatius Loyola 667
Von Capitaine: Lehrbuch der Katholischen Religion 563
Whitehead: Science and Modern World 103
Williamson: Book of Life 102
With Him in Mind. Kirlin:— . 674
Woods: Jesus Christ, Exiled King 448
Workshop of St. Joseph 672
Worship of Nature. Frazier:— 204
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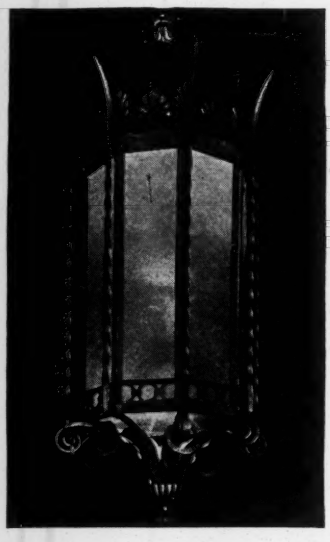

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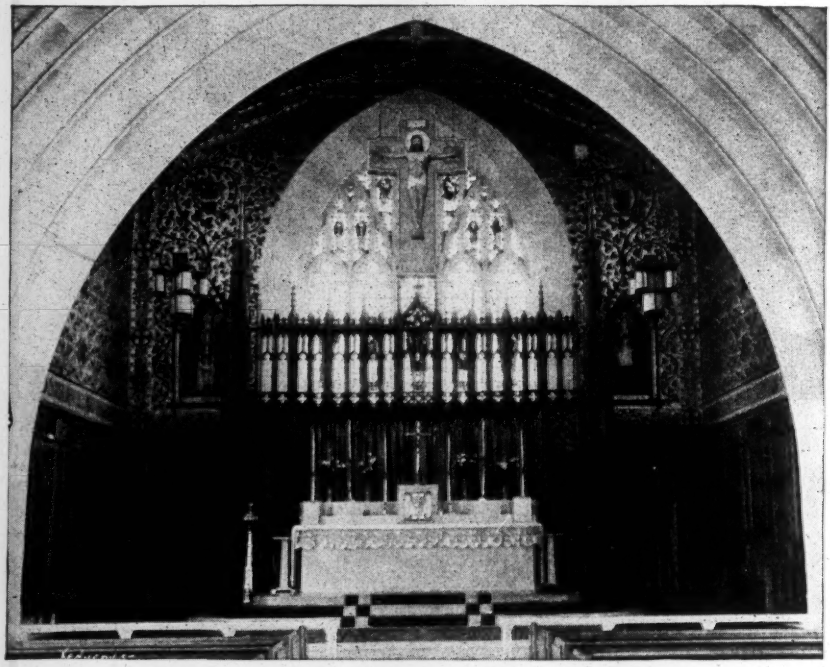

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11 yrs.	46 in.	each 5.25	each 7.75
12 yrs.	48 in.	each 5.25	each 7.75
13 yrs.	50 in.	each 5.25	each 7.75
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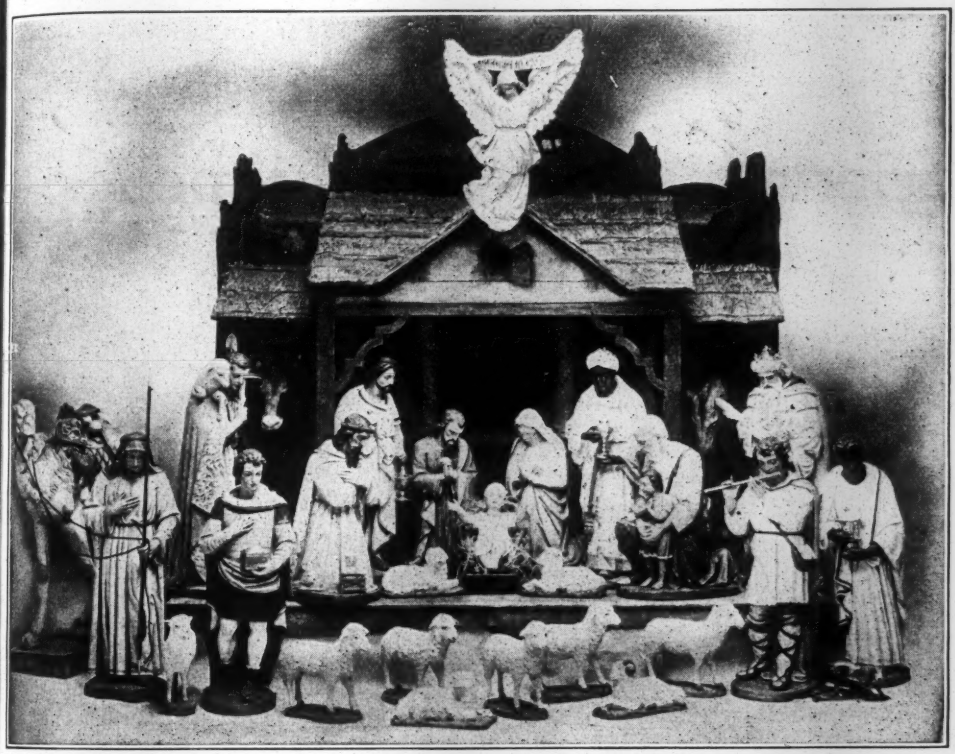

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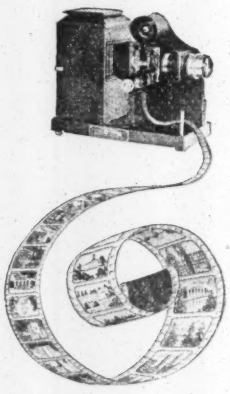

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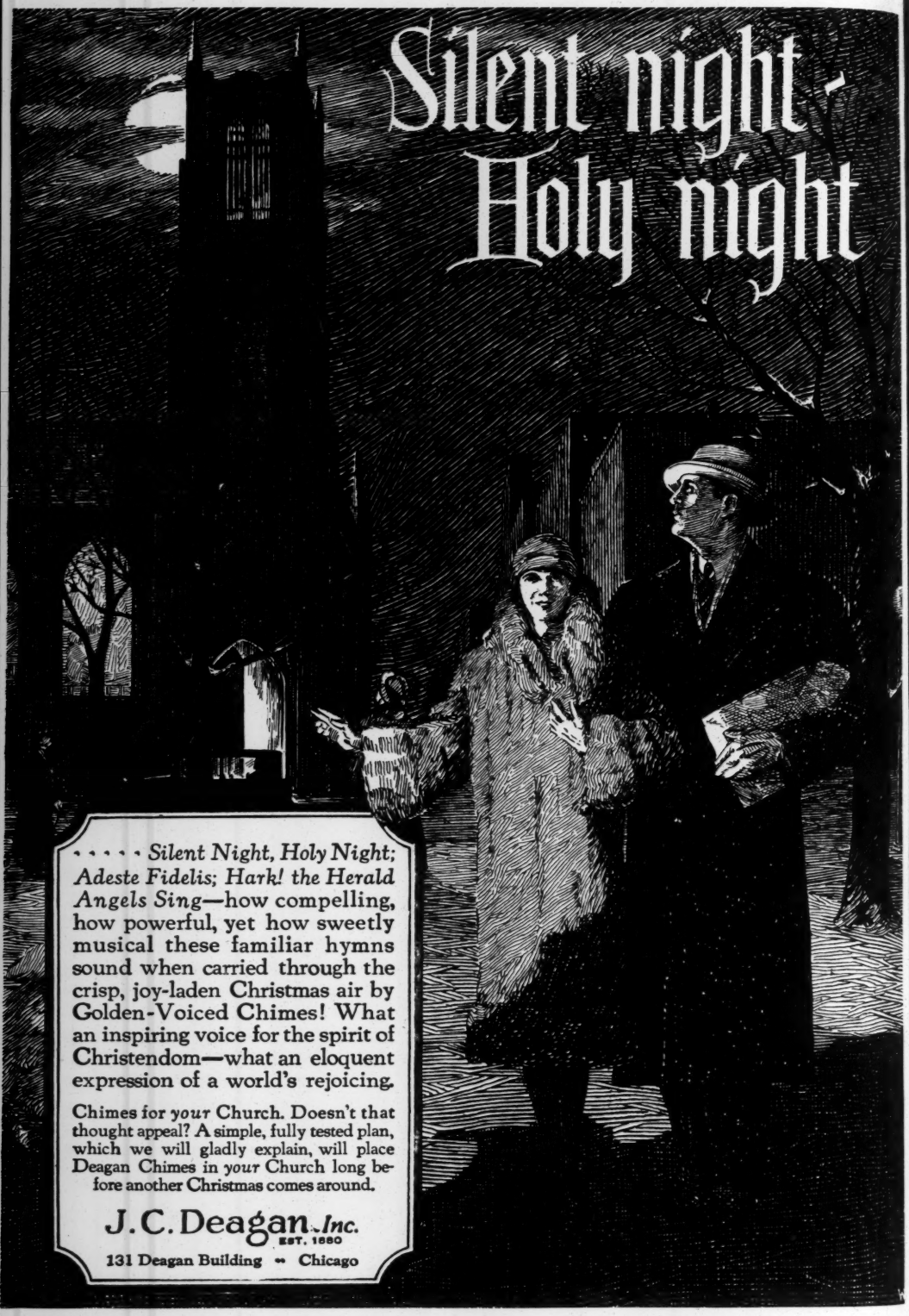

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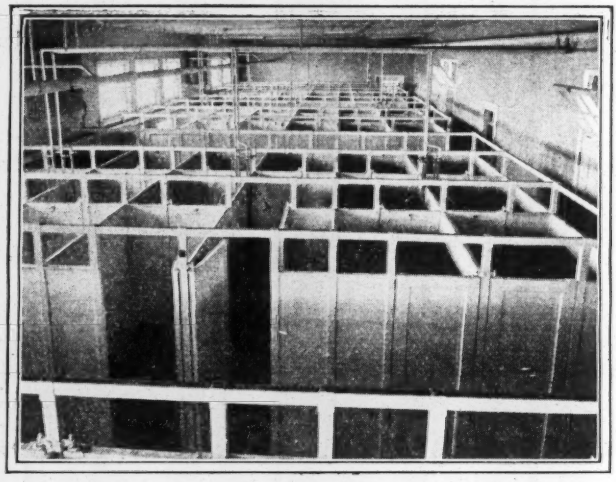

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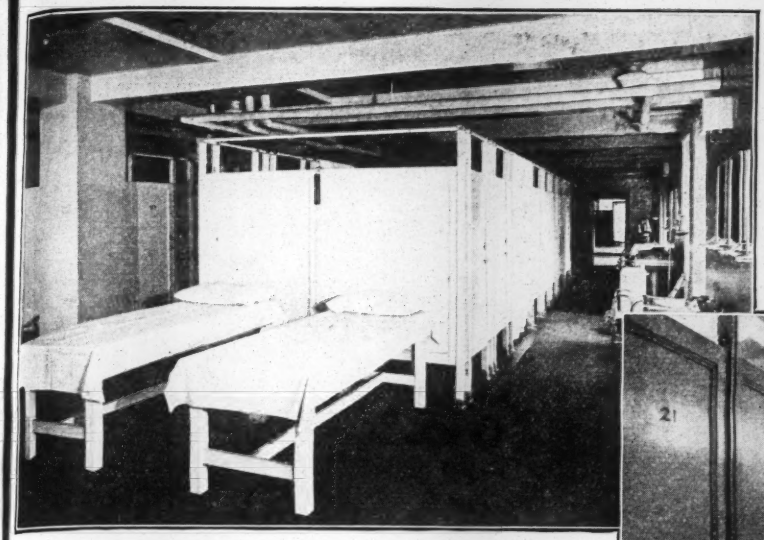

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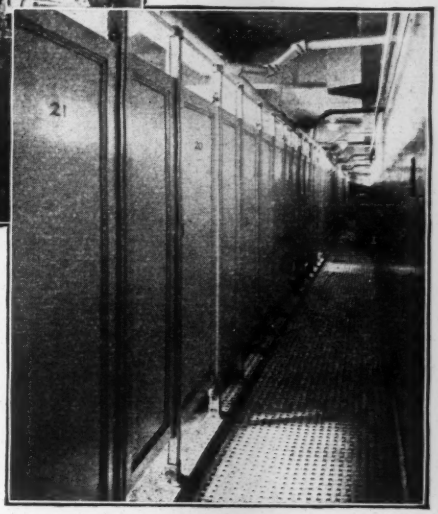

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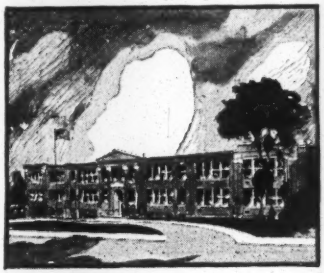

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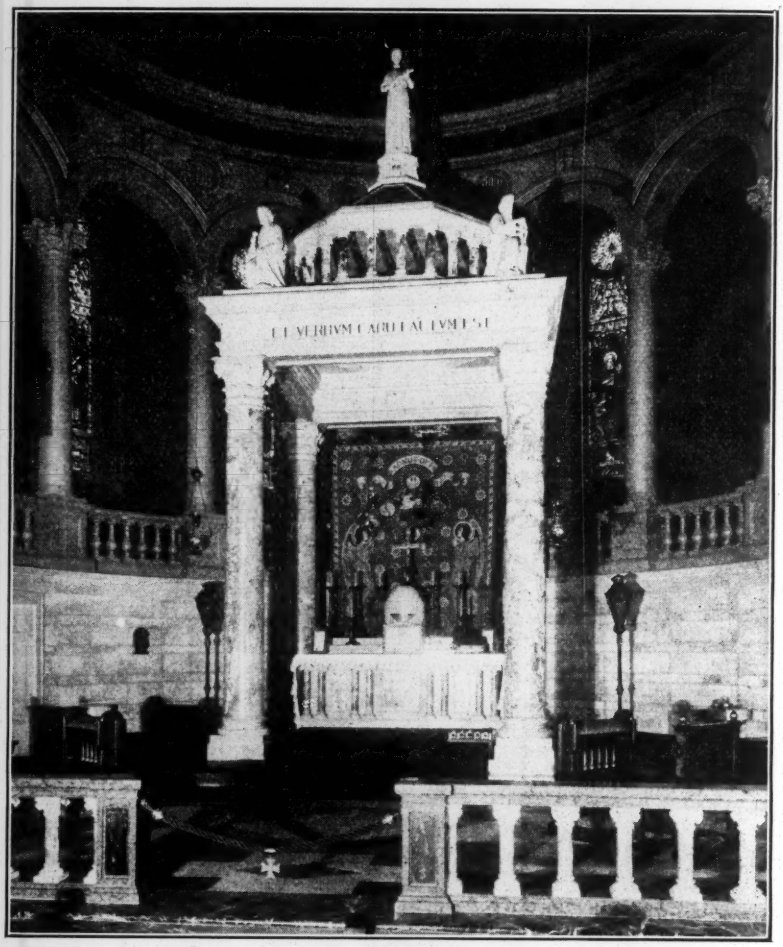

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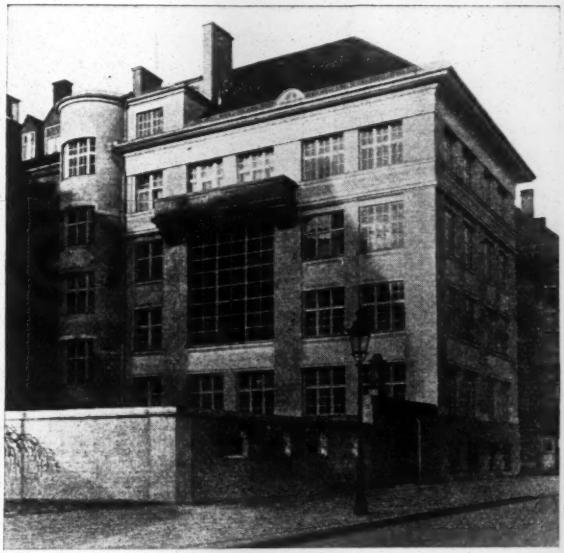

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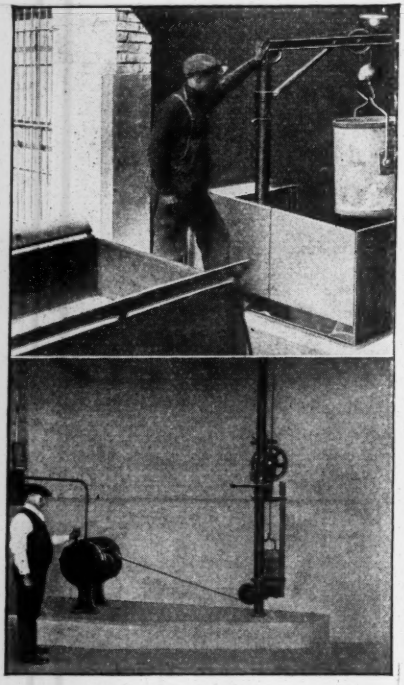

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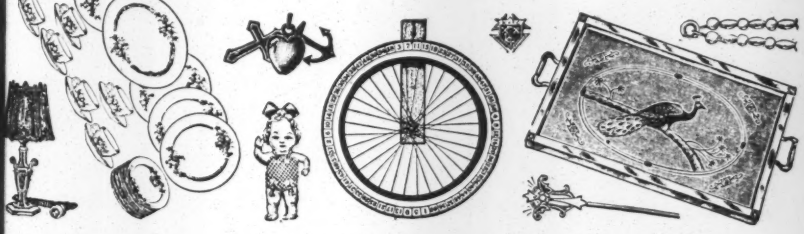

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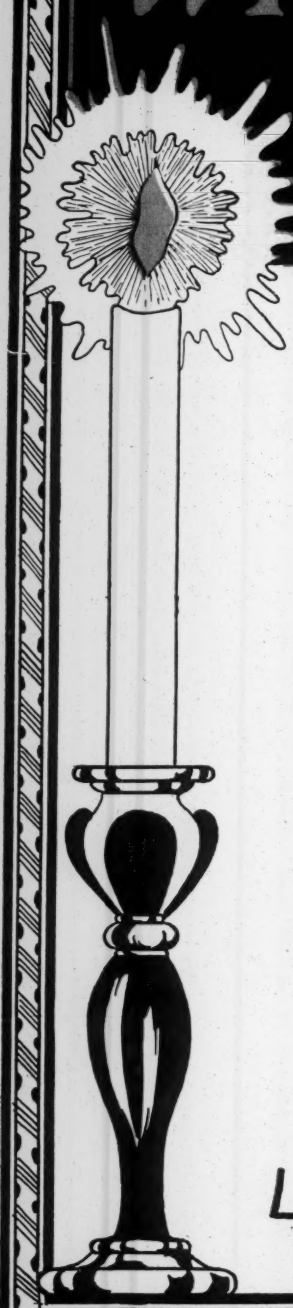

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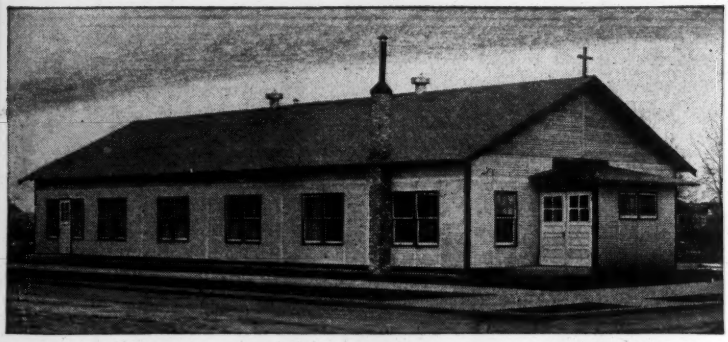

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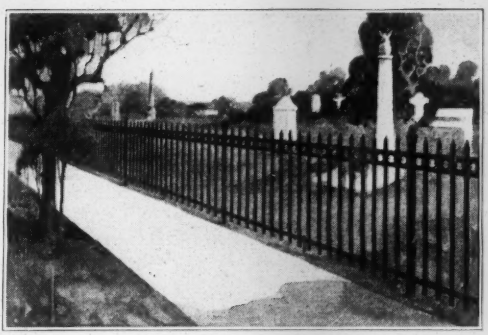

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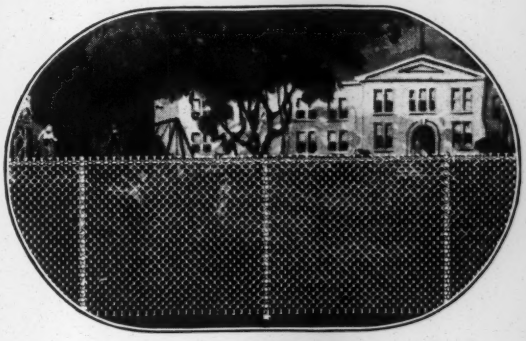

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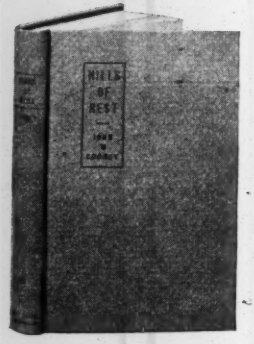

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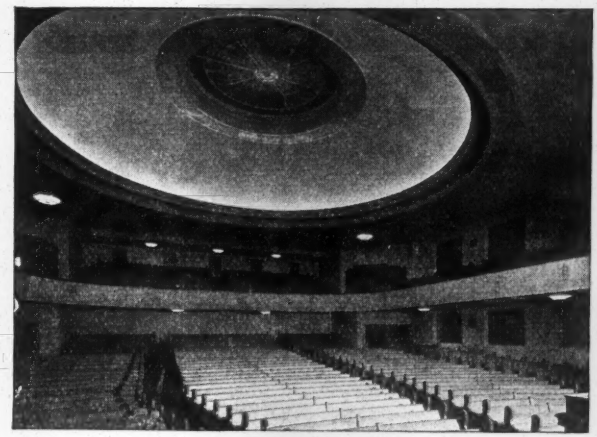

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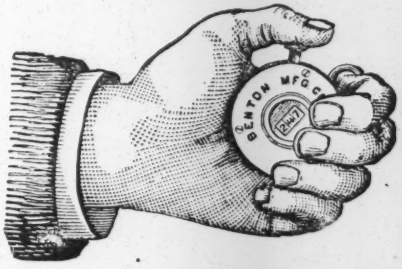

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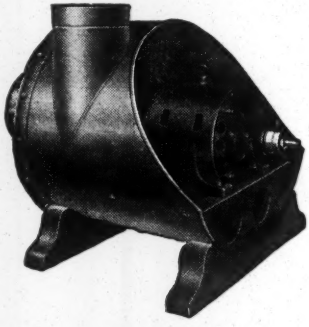

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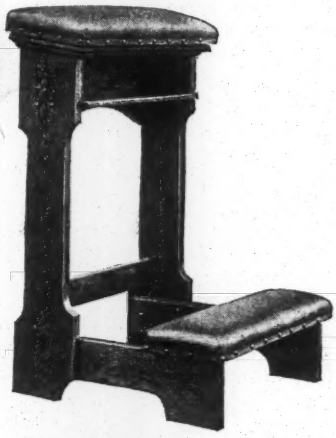

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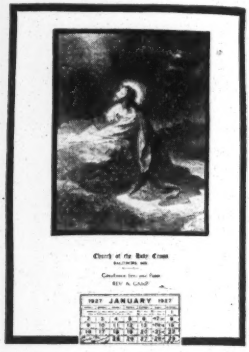

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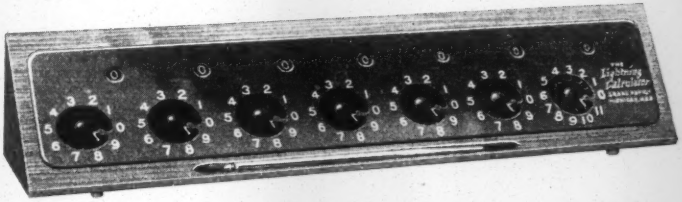

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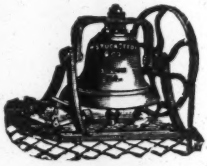

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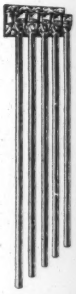

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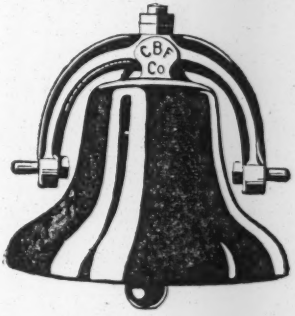

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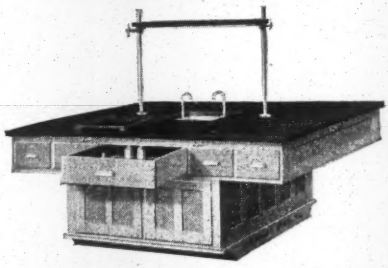

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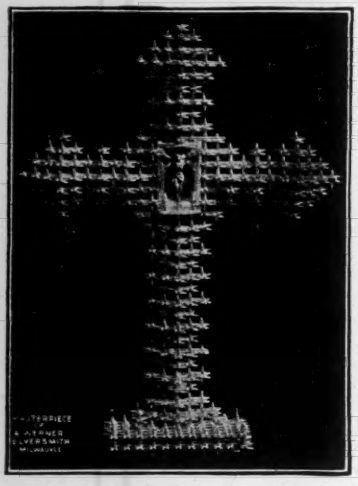

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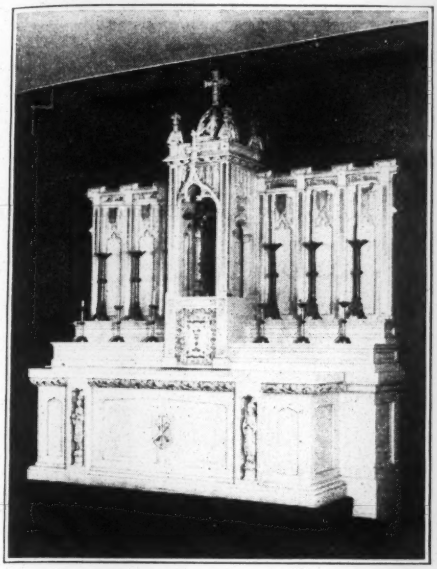

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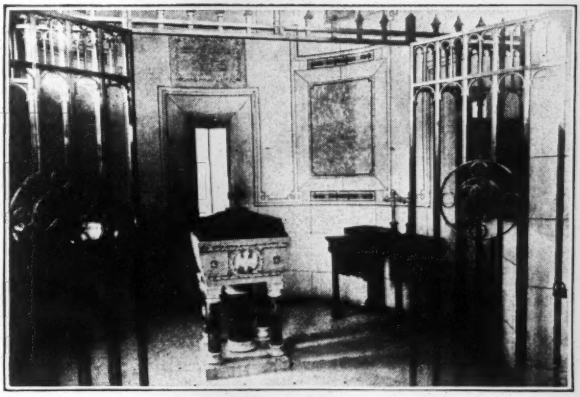

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